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A RECENT ENCYCLOPÆDIA OF THEOLOGY.

DE EXEMPLARISMO DIVINO seu Doctrina de Trino Ordine Exemplari et de Trino Rerum Omnium Ordine Exemplato, in quo fundatur Speculativa et Practica Encyclopaedia Scientiarum, Artium et Virtutum, auctore Ernesto Dubois C.SS.R. Tomus Primus: STATUITUR DOCTRINA DIVINI EXEMPLARISMI. 4°., pp. XV, 914. Tomus Secundus: EVOLVITUR DOCTRINA DIVINI EXEMPLARISMI. Pp. 727. Romae ex typographia *Della Pace*, Philippi Cuggiani. 1899.

A SHORT-SIGHTED or a morbid-souled observer were he who failed to recognize in our day and generation the elements that deserve admiration and praise and a tribute of gratitude to Providence. Yet one reads with an inattentive eye, nor feels with a human heart, if he is not vividly and even painfully conscious of that spreading threefold revolt whereof Cardinal Manning speaks so trenchantly—the revolt of the modern intellect, and will, and society against God. Never, indeed, has there been a time in the history of fallen humanity when there has not been somewhere rebellion against law, nor a period in the life of the Church when one or other of the truths of revelation has not been questioned; but it has been reserved for this age to witness a far-reaching rejection of all authority, divine and human, at once in the domain of mind, of conduct, and of social order, and to see the sad consequences thereof in the growth, neither slow nor silent, of a triple anarchy, intellectual, moral, and social. Studying the evil with the eye of a philosopher and the heart of a priest, the author of the work at hand endeavors to set forth a remedy. He would bring back the mind of his age to the first unmistakable principles of truth in science; the will to unimpeachable laws of conscience; and the deeds to just norms of production and construction. With this in view he has

wrought out with the constant thought and toil of more than twenty years, a universal synthesis of truth based on irrefragable principles and fruitful in manifold remedial consequences. A work of this kind was done by St. Thomas for his times, and the *Summa Theologica* has proved its truth and efficiency even until now. But another work was needed that should supplement the mediæval synthesis with a larger range of positive doctrine; should take account of the scientific progress of modern times, and apply the teachings of Christian theology and philosophy to the sciences and the arts as well as to the virtues. Such a work has been attempted by P. Dubois. A laudable undertaking surely, and vast,—vaster than the scope of human powers not aided by the stored-up and perfectly systematized material of Catholic theology. The present generation has witnessed another attempt at a unification of human knowledge, in Mr. Herbert Spencer's "Synthetic Philosophy." The imposing structure was built on shifting sands, and the action of criticism is leaving it a splendid ruin. The Catholic synthesis is founded on the unshakable rock of truth, and broad and well-compacted by skilful thought, it will stand the stress of storm and the wear of time. Such we believe the structure to be, the foundations of which are visible in the work before us.

The basal principle here is the Triune Deity, as the First, Efficient, Exemplary (Archetypal), and Final Cause of all reality. The author develops the immense fund of truth involved in this statement; analyzes the truth it stands for as it flows from the Divinity of the Word into the diverse orders of creation, and through the Humanity of Jesus Christ to man, becoming here the exemplar and stimulus for his mind, his will, and his deeds.

The title of the work, "Exemplarismus," embodies under a newly-coined term a thought more or less familiar to all the sages, ancient and modern, pagan and Christian. But no one, we believe, has wrought out this idea so completely and shown its manifold bearings so practically as Père Dubois. In the limited space here at command, it is impossible to do anything like making good this assertion. For the benefit of the theological student we subjoin the following *schema*, taken almost literally from the work, as an outline map of the territory covered.

THE OBJECT-SPHERE OF "EXEMPLARISM."

I. THE TRINAL ORDER EXEMPLARY AND EQUAL.

1. FATHER, 2. SON, 3. HOLY GHOST, the *Divine Trinity*, *Order per se*, and the first *efficient*, *exemplary*, and *final cause* of all order. The *Supreme Hierarch*, transcending infinitely the hierarchy of creatures; yet in and through the Man-Christ ruling all things in the Church and the universe, constituting an *order trinal and exemplary—physical, intellectual, and moral*, virtually distinct in God.

II. THE TRINAL ORDER OF THE HYPOSTATIC UNION IN CHRIST, EXEMPLARY AND "EXEMPLATE."

1. CHRIST AS MAN, hypostatically united to God, the *Head of the Church*, the first intrinsic principle of the universal hierarchy in the created order, King in the Divine Kingdom, to whom the Trinity has given all power in heaven and earth. *The One Mediator of Justice* between God and men. From His Divinity, through His Humanity, grace and glory flow into His Church, His Mystical Body. As man He is the perfect copy ("*exemplate*") of the Trinity and our perfect pattern (*exemplar*).

2. THE B. V. MARY, Mother of Christ and of the Church, *Queen in the divine Kingdom* and the *Mediatrix of grace.*

3. ST. JOSEPH, husband of the Queen, foster-father of the King and *Prime Minister of grace* in the Kingdom of God.

III. THE TRINAL ORDER "EXEMPLATE" AND UNEQUAL.

A. The Order of Glory in the Church Triumphant.

1. THE CHURCH TRIUMPHANT in heaven, comprising a *trinal hierarchy* of angels and saints, coördinated in relation to the beatific vision, their *essential glory;* and consisting of various administrative functions in the *government* of the Church militant and of the universe. The Church triumphant united with her Head is the most perfect representation of the Divine Trinity.

2. THE ACCIDENTAL AND SPIRITUAL GLORY of the blessed.

3. THE GLORIFICATION OF THE HUMAN BODY, OF HEAVEN AND OF EARTH, contributing to the accidental felicity of the Elect after the Last Judgment.

B. The Order of Grace in the Church Suffering and Militant.

1. THE CHURCH SUFFERING in Purgatory, subjected to temporal penalty, and without power of supernatural merit.

2. THE CHURCH MILITANT on earth, subject to conflict and with power of meriting eternal glory; disposed in a *triple hierarchy* which is invested with a trinal power—doctrinal, priestly, and ruling; it is the *external form* of the body of the Church; the visible Head whereof is the Roman Pontiff. The *internal form* or soul of the Church is the sanctifying grace of Christ communicated, with the infused virtues, whose transient stimulus is actual grace, by the Holy Ghost. The Holy Ghost is the *Heart of the Church.*

3. PERSONAL GRACES (*gratiae gratum facientes*). To these are superadded graces (*gratiae gratis datae*), for the salvation of others, arranged as they relate to *knowledge*, to *speech*, and to *external activity.*

C. The Order of Nature in the Universe.

1. PURELY SPIRITUAL BEINGS—the angels, disposed in regard to their natural endowments in *three hierarchies.* In them is distinguished a *trinal* "exemplate" *order, physical, intellectual and moral.* They imitate the Divine Trinity *per modum imaginis.*

2. BEINGS MADE UP OF MATTER AND SPIRIT,—man, in whom is distinguished a triple exemplate order, physical, intellectual and moral, private and social. His life passes in a triple society, *domestic*, *civil* and *religious.* He imitates the Divine Trinity *per modum vestigii et imaginis.*

3. PURELY MATERIAL BEINGS, disposed in the mundane and the supermundane spheres, for man's service and reflecting the Divine Trinity *per modum vestigii.*

To the eye unaccustomed to the forms of scholastic science this skeleton will mean little or nothing. But to the Catholic theologian it will suggest fair and stately forms of truth, divine and human, truths on which the eye of the mind may feed with delight, and the soul with the consciousness of growing strength. For such, the following scheme, showing the lines on which the matter is outlaid, may also be suggestive:

DIVISION OF "EXEMPLARISM."

I. AS TO ORIGIN.

- **1. Philosophic—Natural in Origin.**
  - (*a*) SPECULATIVE, considers the Divine attributes revealed to creatures.
  - (*b*) PRACTICAL, considers God as norm of action in the natural order.
- **2. Dogmatic—whose principles are Supernatural.**
  - (*a*) SPECULATIVE, considers the Divine attributes and Persons as revealed to faith.
  - (*b*) PRACTICAL, considers God as the Pattern of supernatural perfection.
- **3. Ascetical—whose Origin is Supernatural i. e., Sanctifying Grace.**
  - (*a*) SPECULATIVE, considers the Trinity in the light of the gifts of the Holy Ghost.
  - (*b*) PRACTICAL, considers the Trinity as Pattern in the unitive stage of the spiritual life.

II. AS TO METHOD

1. ANALYTICAL, ascends from the "exemplate" to the exemplary order, by the intellectual helps—science, natural wisdom, and the gift of knowledge.
2. SYNTHETICAL, descends from the exemplary order to the "exemplate" by the aid of wisdom (natural and supernatural) and dogmatic theology.
3. CONTEMPLATIVE, contemplates the Divine Exemplar in the light of natural intuition—and the gift of understanding.

III. AS TO THE END OR PURPOSE.

1. SCIENTIFIC, presents to the inquiring mind the Divine Exemplar as the truth to be sought.
2. ARTISTIC, presents to the artist the Divine Form as Supreme Beauty to be imitated in works of art.
3. MORAL, presents to the ruler and the ruled the Divine Form as the Good, the Model of all virtue, natural and supernatural, private and social.

We have called the work an Encyclopædia of Theology, not in the meaning usually given to such a title, but in the sense that within the circle of its principles and object-sphere all Theology is embraced, unfolded, and explained; for its principles are emanations from God, radiating thence either in the splendor of revelation or in the light reflected by creation. The author has entitled the work an "encyclopædia of the sciences, the

arts, and the virtues," which in his view-point amounts to the same thing, for the sciences, the arts, and the virtues are either unformed, or deformed, if they are not conformed to the truths of a sound theology. The system presented in the work is suggested and controlled by two thoughts: *inspice* and *fac*, look and do. It is first speculative, contemplative; then practical, effective. The speculative portion is wrought out in the two volumes at hand; the practical will be presented in the two volumes still to appear. "Exemplarism" is a synthetic view of the trinal order that exists as archetypal in the Creator, and as ectypal or imitational in creatures. This view has first to be explained and justified, then developed and applied. In the first of the volumes at hand it is set forth in its philosophical and theological principles, proved from revelation and reason, and confirmed by the teachings of the wise. Here we have the roots of the tree,—the foundations of the system. In the second volume the synthesis is fully developed, the author entering somewhat into the detail of the trinal order as characteristic of God and as impressed imitationally on creatures. This portion represents the trunk, branches, and foliage,—the superstructure of the system.

Let us study the organism a little more closely, just to see how it has assimilated the content and is cyclopædic of Theology. First we are shown the trinal archetypal order as realized in the Divine Essence, and the Divine operations, *ad intra* and *ad extra*. The concept of trinality is presented as verified in the Essence, the Intellect, and the Will of God; in His Unity, His Truth, and His Goodness. The order of the Divine operations *ad intra* embraces the Processions of the Divine Persons, the Personal Relations, the Consubstantiality of the Persons. The trinal order of God's operations *ad extra* results from His being the Efficient, the Exemplary, the Final Cause of creation.

Under these trinaries, familiar to the theological student, the main lines of the dogmatic tracts *De Deo Uno et Trino* are seen to converge in the author's synthesis.

The supreme trinality of the order reflected in creation is next presented. The ultimate constituents of the essences of creatures are set forth, and it is shown that in virtue of those

constituents they have of necessity a certain conformity to the Divine Essence, their Exemplar, and wherein this conformity consists and does not consist. This conformity gives rise necessarily to a trinal order in things created, both in their *evolution* in the triple order of *nature, grace, and glory*, and in their *beauty* by reason of their imitating in their *integrity, clarity*, and *harmony* the trinal order existing in their Maker.

This portion of the author's groundwork is, on the whole, technically metaphysical and brings under his higher synthesis the philosophy of causality, beauty, and the constitution of created essences.

The Hypostatic Union is next shown to involve a trinal order and to be the ultimate completion of universal order, created and uncreated. No less patently does that order stand out in the extension of the Incarnation,—in the Kingdom of God, the Church. Here the Trinity, Christ and the members of His Mystical Body, constitute a living trinality informed by a unity of vital principle and action, each constituent of the order, however, retaining its characteristic individuality. Under these concepts the author converges into his central position much of the matter of the theological treatises on the Incarnation and the constitution of the Church.

Having described the trinal order exemplary in the Creator and exemplified in creation and the Incarnation, the author concludes the first part of his work with a study of the analogies discoverable between the two orders. The trinaries of analogies are exhibited to the eye in the scheme given above.

The foregoing sketch shows the lines of the foundations of the author's system. The material is laid on the firm ground of truth, evident in the light of either reason or revelation. The same material and the same plan are carried up into the first stage of the structure; only that, as the building rises, the matter is cast in larger masses, the increase being taken chiefly from Holy Writ and the works of the Fathers and the Doctors of the Church. The juncturing, however, here as in the foundations, is the firm truths of reason. It would carry us beyond our bounds to follow the thought as it expands under the proofs.

Having analyzed his synthesis and demonstrated its manifold parts, the author appeals for its corroboration to the great teachers of humanity. It is the function of wisdom to bring all things into subordination to first principles, and in the light of those principles to discern their nature and estimate their value. "Exemplarism" is objectively the uncreated and the created orders in their relations. Subjectively it is the synthetic vision of all this. In this sense it is synonymous with wisdom. That it should, therefore, find a lodgment in the minds of all the sages, in all those who in their lifetime and since have been looked up to by their fellow-men as truly wise, is but natural. To focus the light of this universal wisdom on his system, Père Dubois ranges over the world of philosophy, ancient, mediæval, and modern. Traces of "Exemplarism" he finds amongst the Oriental and the earlier Greek philosophers; but its fullest light in the darkness of paganism shines out in the writings of Plato and the Platonists,—Philo, Plotinus, Porphyry, and Proclus. Aristotle busied himself with the physical and the inherent principles and properties of things, with matter, and form, and motion. His method was first analytic. It led him slowly by ascent to God as the extrinsic, necessary, unchangeable source of motion. Plato, the divine, contemning the physical and the perishable, soars aloft at once to their extrinsic cause,—to God. His method is synthetic, and within the eagle-like sweep of his lofty intellect God and the universe are seized in their relations. God is the first, efficient, archetypal, and final cause of all else; and all else is explicable in itself and in its manifold relations only in the light of the archetypal Ideas of God's Mind: as aftertypes of the prototypes in the Divine Thought.

The influence of Plato is apparent in the philosophy of the early Greek and Latin Fathers. Père Dubois shows how these great speculative intellects of the early Church took up in particular the Platonic teaching on archetypal Ideas, and purifying it of errors attaching to it in the pagan mind, perfected and expanded it in the light thrown upon it by the Christian revelation of the Trinity and the Incarnation. Denis the Areopagite, Irenæus, Origen, Athanasius, Basil, the Greg-

ory's, and others amongst the Greeks; and amongst the Latins St. Augustine preëminently for the depth and range of his speculation, are brought forward as witnesses to "Exemplarism." Tertullian, St. Ambrose, St. Fulgentius teach no less explicitly, though less copiously, the same philosophy.

Amongst the earlier scholastics the author singles out a large number of authorities. But in St. Thomas and St. Bonaventure the higher wisdom received its fullest exposition and showed its most practical influence on life and character. The *Quaestiones de Veritate*, the *Contra Gentiles*, and, above all, the *Summa*, are built on the conception of "Exemplarism," and vitalized throughout by its influence. So, too, with the *Itinarium mentis ad Deum* of the Seraphic Doctor.

"Exemplarism" found its most sublime and imperishable expression in the Divine Trilogy of Dante. "The *Comedia* is one and three. It is divided into three parts: Hell, Purgatory, Heaven; punishment, expiation, reward. To these three parts answer three principal characters, and the numbers three and nine recur in their mystical signification on almost every page of the poem. Hell has nine circles; Purgatory nine degrees; Paradise nine spheres. The three personages are Dante, Virgil, Beatrice: man, reason, revelation." But, as Père Dubois expresses it in his clear-cut summary, "Divini Exemplarismi doctrina solidius ac splendidius apparebit in doctissimis Aligherii carminibus (1°) de divino Artifice unitrino mundum a seipso, juxta seipsum et ad seipsum *formante* ac ordinante: (2°) de Deo unitrino suam imaginem *reformante* in homine per Christi gratiam: (3°) de Deo unitrino angelos et homines per gloriam aeternam *transformante*." The Dutch poet Vondel consecrated imagery and verse hardly less sublime than that of the Florentine to the same lofty conception. Other voices of theologian and philosopher, of mystic and saint, from all the generations down to our day, are led by the author to swell the chorus in praise of that—

> Philosophy, which to the attentive ear
> Clearly points out, not in one part alone,
> How *imitative* Nature takes her course
> From the *celestial mind* and from its *art*.

To enumerate the authorities here summoned in testimony would be to swell a list that could have little interest for our readers.

The doctrine of "Exemplarism" which is set forth, proved, and authoritatively illustrated in the first volume, is more fully developed in the second. Although built on the same fundamental lines laid down in the first, the second is not a mere addition to the preceding synoptical matter. Rather does it exhibit an organic growth, a real evolution. A few illustrations of this will suffice. Thus in the first part of this volume the wealth of content implied by the exemplary order is unfolded, by setting forth, under the controlling concept of trinality, the Divine attributes; first, those which emanate from the Divine Essence, Intellect, and Will, and so are common to the Divine Persons; then, those that are proper to each Person. A fuller development of the treatise *De Deo Uno et Trino* is thus carried up into the central synthesis, and seen in this ultimate relation.

The second part of the volume unfolds the perfection of the order reflected in the universe. Here the work of the primal creation, God's original disposition of things in the order of nature and grace, the teleology of created intelligences and the defection of some from their final destiny, are studied. The teaching of a Christian cosmogony and cosmology, much of pneumatology, the doctrine of the Fall, angelic and human, are brought into subordination to the governing synthesis.

The reformation of the fallen world by the grace of Redemption finds the next place in the author's system. The trinality of the Divine work is made apparent in the preparation for the Redemption, in the Redemption itself, and in the effect and medium of Redemption, the Church. Again, a trinal conception is involved in each of these three stages. In the preparatory stage it is exhibited in the formation of the Patriarchal and the Mosaic Church and of the great pagan empires, in the *evolution* and in the *finality* of these institutions. In the Redemption it is seen in the three divisions of our Lord's life. In the effect of Redemption the

author traces its significance in the body, in the soul of the Church, and in the Church's perfection, both in itself and in its influence on the individual, the family, and the State.

Having brought the theology of the Redemption and of the Church under his synthesis, he surveys the facts as to the use and abuse of the means of *reformation* for fallen man. "The Gospel of Christ," he says, "and the necessity of the Church for salvation have been preached in almost every part of the world. Of the nations some have believed; others have disbelieved. Entering the Church by faith and baptism and using therein the grace of Christ, men have not only been *reformed* from the darkness and corruption of paganism, Judaism, or heresy, but also *transformed* into a higher form of life. On the other hand, by refusing to enter the Church, or departing from it and thus abusing the grace of Christ, they have either not been *reformed*, remaining as they have in paganism, Judaism, or heresy; or have been *deformed* by losing the Christian perfection they once enjoyed, and returning to their pristine error and corruption."

This use and abuse of grace are studied as they show themselves in the ancient, the mediæval, and the modern world. In each of these eras the author notes the material increase and decrease within the body of the Church, the formal or subjective advance or retrogression in Christian perfection, and the transformation of society, civil and domestic, within the Church, and its deformation outside the Church.

This stage of the work carries up the broad characteristic phenomena of universal religious history to the focal concepts of the author's system.

The blending of the tares with the wheat in the Master's field will reach its term in the universal judgment, when Christ, the Judge, will separate the just from the unjust. The events that shall precede the final judgment; the Judge, and the judged; the judgment itself—under these headings the author summarizes the teaching of faith and reason as to the consummation of the temporal order and the beginning of the eternal with its two states of unending joy and pain.

The third part of the second volume develops the perfec-

tion of the exemplate order as realized in man and the God-Man. Here are synthetized the main content of psychology and of ethics on the one hand; and on the other hand, the theology of our Lord's Personality and Natures, of the Blessed Virgin and of St. Joseph. Lack of space, however, will not permit us to extend these outlines farther.

Enough, we trust, has been said to show the encyclopædic character of the work. So many and such large fields of higher science are covered that the reader may think the author has simply *mapped* them all. This is far from being the case. Whilst of course none of the great subjects treated are discussed at great length, they are presented in their strongest and boldest aspects; then they are shown in their mutual relations and in the subordination of all to the leading synthesis. The two volumes now awaiting publication will bring that same synthesis to bear on the perfection of the sciences, the arts, and the virtues. The third volume will show its application in the domain of the sciences. In this will be given a systematized encyclopædia of the sciences as centering in the Trinity and in Christ. The fourth, the final volume, will show the application of "Exemplarism" in the sphere of the arts and letters, and the virtues, private and social.

The author is conscious of the necessity of reducing his vast range of abstract reasoning to a concrete shape. By means of graphic symbols he presents to the eye in colored forms his system, both in its entirety and in the correlations of its various parts. Notwithstanding the efforts he has made, by the use of charts, outlines, and multiplied analytical indexes, to make his work more readily intelligible, there may not be wanting those who will ask, "well, *cui bono?*" failing, as they may, to see how it is to subserve the high aim indicated above. Some, too, there may be who, skeptical about the whole design, will pick flaws in that which they will not take the pains to understand. It is quite an easy thing to cast a superficial glance over the system, and to see fancifulness in its "trinalities," narrowness in its forms and distinctions, remoteness from experience in its speculation, excessive "scholasticism" in its method, retrogressiveness and mediævalism in its

theories, etc. The author has not been unmindful of these points of view. In the smaller volume which he published some time ago, in order to outline and prepare the way for the larger work, he anticipates and answers a score or more of objections that are likely to be brought against his project. For the rest, he is perfectly alive to the fact that a work of this kind can never become in any sense "popular;" that it is only the comparatively few who can or will appreciate it. But even as the great mediæval *Summa* wrought its incalculable good for the Church and for individual souls, not by its "popularity," but by its mastery over the leaders of men, so, it may be hoped, will this modern *Summa* produce beneficent results both within and without the Church by the high ideals of truth and virtue with which it will inspire serious students to "look up and to do according to the Exemplar shown to them on the mountain;" to work out in their own souls and lives the Pattern that is here so thoroughly analyzed and so graphically portrayed, thus the more unerringly and efficiently to help their fellow-men in the effort to come nearer to the Type of man's nature and the Model of his life.

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FREEMASONRY IN THE UNITED STATES AND ITS LATE GRAND COMMANDER, ALBERT PIKE.

IN my article on Freemasonry, in the December number of the ECCLESIASTICAL REVIEW, I confined myself to the establishment of one thesis, namely, that the esoteric teachings of Freemasonry in the United States are utterly antagonistic to Christianity. That they are so in Freemasonry generically considered was distinctly proclaimed by our Supreme Pontiff, Leo XIII, in his Encyclical *Humanum genus* of 1884. "What we have said, and are about to say," our Holy Father writes, "must be understood of Freemasonry taken generically, and in so far as it comprises the associations kindred to it and allied to it, but not of the individual

members of them. There may be persons among these, and not a few, who, although not free from the charge of having associated themselves with such fraternities, yet are neither themselves partners of their criminal acts, nor aware of the ultimate objects which these societies are endeavoring to attain."

The identity of Freemasonry here and on the Continent of Europe has been called in question. Nevertheless, it remains true that, whilst their organizations are separate, their esoteric teachings are the same. On the 26th of April, 1871, the Paris Masons publicly espoused the cause of the impious Commune. Since then the Continental Lodges of Europe generally have openly persecuted the Catholic Church, assailed all Christian teachings, and refused to recognize the existence of a God, except to blaspheme Him. The *Monde Maçonnique* thus proclaims the dogmas of the craft: "Freemasonry is progress under every form, in every branch of human activity. It teaches us that there is only one religion, one true and, therefore, one natural religion, the worship of *humanity*. For that mystery, that abstraction which, when raised into a system, has served to shape all religions, I mean God, is nothing else than the combination (*l'ensemble*) of all our highest instincts, to which by an abstraction from ourselves of the noblest part of our nature we have given a distinct reality and existence. This God is, in a word, only the product of a generous but erroneous conception of *humanity*, which has robbed itself for the benefit of a chimera. Let us restore to man that which belongs to him, and offer the worship we paid to the work to him who was its author." (January, 1870, p. 539.)

The *Revue Maçonnique* says: "The God of Freemasonry is *Nature*. . . . There is no need of privileged agents making a trade of their pretended mediation, etc." (September, 1835.)

It is true that since the English-speaking world was not ripe for such atheism, its Lodges felt obliged to sever their connection with the Continental Masons and their openly atheistical professions. But it was the purpose of my former article to show, from a clearly authentic source, that Masonry

in the United States teaches secretly the same anti-Christian Morals and Dogmas as the European Masons teach openly and avowedly.

Now I hold that the present is an opportune time to proclaim this truth, because the Masons of the United States are just now making a pretentious display of their separation from the Continental Lodges by not including these in their late official invitation, which stated that "The Masons of the English-speaking world will gather at Alexandria, Va., next December (1899), to pay tribute to the memory of George Washington, on the one hundredth anniversary of the death of the patriot."

I have lately read the assertion made in an excellent Catholic periodical to the effect that "the Continental Masons are called *clandestine*, and as such are not recognized by the white American and English Masons." Now it is the English-speaking Masons that are *clandestine*,—the others have thrown off the mask. This assumption of false names is one of the common tactics of enemies to truth. Thus, in politics, the persecutors of the Church in Catholic lands call themselves "Liberals;" in religion, those who are so irrational as to refuse to accept the revelation of God take the name of "Rationalists;" in philosophy, those who negative the first principles of truth usurp the appellation of "Positivists."

To those who suggest that my allegations against Masonry may prove to be an imposture, I have only to say that my quotations from Albert Pike's secret instructions to Masons, called "Morals and Dogma," have fully established my thesis to the effect that Masonry in the United States is directly antagonistic to Christianity. I freely admit that in a matter of such importance it is necessary to remove every reasonable doubt that may remain on the mind of any unprejudiced reader. Hence, I shall add some further facts to those stated in my former article, in answer to those superficial readers, or *a priori* advocates, who deny that the book from which I quoted was written by a well-informed Mason named Albert Pike, or that there exists such a recognized authority in Masonic circles. To the question whether it is certain that Albert Pike

wrote the book "Morals and Dogma" which I analyzed, I reply that trustworthy reference works, such as the "National Cyclopædia of American Biography," give Albert Pike, who is otherwise well known as a writer in defence of Masonic principles, as the unquestioned author of the work.

Furthermore, I have before me a certified copy of a letter from Mr. Pike to a gentleman who had asked him about his work. Mr. Pike in this letter replies that the book was written solely for the use of Masons of the Thirty-second Degree, thus acknowledging the genuine character and purpose of the work, and, impliedly, his authorship of the same. Now I am quite willing to make affidavit and show proof that the book referred to in Mr. Pike's letter is the one from which I have carefully and literally copied the passages cited in my article.

Moreover, I find that Mr. Henry F. Brownson, LL.D., of Detroit, Mich., published, in 1890, a pamphlet entitled, "The Religion of Ancient Craft Masonry," which contains numerous quotations from Pike's "Morals and Dogma." Any one who will compare my quotations, which were made directly from the book of Mr. Pike, with those published by Mr. Brownson, will find that, wherever we refer to the same pages, our quotations are literally identical, although we must have drawn them from different copies of the same work. Nor is it possible that I could have exaggerated or misinterpreted the originally intended meaning of the author; for not only did I submit my interpretations to the judgment of prudent and disinterested men before committing them to print, but I actually found myself obliged to limit my quotations because of the grossly blasphemous and immoral expressions which would necessarily shock any decent reader and, perhaps, prevent the attentive perusal of my paper.

And here I must advert to another doubt suggested by some readers of my paper who have the interest of truth in this matter evidently at heart. Why, asks the Liverpool *Catholic Times and Catholic Opinion*, did Father Coppens withhold for several years this important information, when he had it in his power to make it known for the benefit of Catholics who

were being misled by the intrigues of the secret associations? My answer is very simple and will no doubt satisfy the thoughtful observer of popular judgments. I got the book about the time when the nonsensical revelations of Diana Vaughan, concocted under the name of Leo Taxil, had so disconcerted the Catholic world, that any new revelation, no matter how genuine and well-supported, would probably have been received with universal disgust. I am, perhaps, even now exposing myself with many timid folk to the suspicion of being a second Leo Taxil.

STANDING OF MR. ALBERT PIKE AMONG HIS FELLOW-MASONS.

And here it may be useful to my main purpose to explain what kind of a man we have in Albert Pike, the author of "Morals and Dogma," and how this American citizen, living in the full light of our Christian civilization, remained an alien to its spirit, and came to devote his remarkable abilities to the promotion of a secretly anti-Christian institution. We will first consider his standing among his fellow-Masons. The book styled "Gems of the Quarry and Sparks from the Gavel," published by John H. Brownell, Detroit, Michigan, 1893, gives the following estimate of Albert Pike's productions: "His Masonic writings will be a mine of wealth for years to come and a Masonic education for many an enthusiastic young Mason who has opportunity of studying them."

This same work contains a detailed account of Mr. Pike's connection with the Lodges. A mere glance at the following lines will convince one that, even though I abridge, no more complete and authentic information could be desired by the most conscientious student of critical history:

Made an entered apprentice Mason in Western Star Lodge, No. 1, Little Rock, Ark., July 1, 1850.

Passed a Fellow-Craft, July, 1850. Master Mason, July, 1850.

Past-Master, Nov. 21, 1850. Most Excellent Master, Nov. 22, 1850.

Royal-Arch Mason, Nov. 29, 1850. Royal and Select

Master in Columbia R. A. Chapter, Washington, D. C., Dec. 22, 1852.

Knight of Red Cross, Knight Templar, Knight of Malta, in Washington Encampment, Washington, D. C., Feb. 9, 1853.

Ancient and Accepted Scottish Rite, Fourth to Thirty-second Degree, in Charleston, S. C., March 20, 1853. Sovereign Grand Inspector-General, Thirty-third Degree, in New Orleans, La., April 25, 1857, etc.

Venerable President of the Masonic Veteran Association, Ninth District of Columbia, August 20, 1879.

Also Honorary Member of the following Supreme Councils, Thirty-third Degree: Mexico, Hungary, Egypt, Brazil, Tunis, New Granada, Colon, Italy at Turin, Northern jurisdiction United States, England, Scotland, Ireland, Belgium, Greece, Dominion of Canada, and Grand Lodges of Mexico, etc. No wonder that Pike has been dubbed "the umbilical cord that unites American with European Masonry." That such an authority, speaking on the Morals and Dogma of Masonry, voices the predominant and effective faith of the craft, is evident.

Much literary interest also attaches to the writings of this peculiar genius. "If we could have," says Mr. Thompson, of Crawfordsville, Ind., in *The Independent* for 1898 (p. 1397), "a circumstantial, detailed biography of Pike, with all his wanderings and adventures, it would be a fine stroke of color in the history of American literature." Let me give a brief sketch of this man's career, as far as it is open to inspection.

The Youth of Albert Pike.

This hierophant of Masonry in America, Albert Pike, lawyer, poet, philologist, and the highest Masonic dignitary in the United States, was born in Boston, Mass., on December 29, 1809. The Lord had not cast his lot with the wealthy; but He had bestowed upon him a more precious dowry, consisting of robust health, an uncommonly bright mind, indomitable energy, and a lofty spirit, which prompted him to

aspire to higher than mere bodily pleasures. Father Faber has remarked that "there is no poem in the world like a man's life. No poet would so dare to mingle sweetness and strangeness, simplicity and peculiarity, sublimity and pathos, as real life mingles them together. The very barrenest life of man that ever was lived is, if we take the inward and the outward together, a truly Divine poem, to which he who listens becomes wise." (*Bethlehem*, Ch. V.) But of course some men lead lives immeasurably more intense than others, quicker in apprehension, stronger in mental grasp, more eager in desire, more vigorous in action, more untiring in perseverance. Such was the life of Albert Pike.

At the age of 17 he managed to enter Harvard; and though want of means prevented him from finishing the course of undergraduate studies, he acquired enough education soon to secure the position of principal of the Newburyport Grammar School. Ere he was twenty-two years old he had entered on an expedition into the then but partially explored West, in search of some El Dorado. He travelled first to Cincinnati, then to Nashville, thence on foot to Paduca, then by boat down the Ohio and up the Mississippi. In August, 1831, he joined an expedition of ten wagons and forty men, under Captain Bent, travelling from St. Louis to Santa Fé. His endurance was then sorely tried; for his horse ran off during a stormy night, and he had to walk 500 miles before he got to Taos. Thence after a brief rest, he continued his march to Santa Fé. After wandering a while from settlement to settlement, looking in vain for fancied wealth, he stopped at last at Fort Smith, and sensibly returned to the work of an educator, striving meanwhile to acquire sufficient legal lore for admission to the Bar.

His Literary Success.

While teaching, studying, and acting first as assistant, afterwards as chief editor of *The Arkansas Advocate*, he found time for his favorite pursuit, the composition of poetry, and in this he achieved, under unfavorable circumstances, the proudest triumph of his life. He ardently loved

and he keenly appreciated the beauties of nature, as is evidenced by this stanza of his beautiful hymn "To the Mocking Bird," which he wrote in 1834:

> Ah! what a burst was that! The Æolian strain
> Goes floating through the tangled passages
> Of the still woods; and now it comes again,
> A multitudinous melody, like a rain
> Of glossy music under echoing trees,
> Close by a ringing lake. It wraps the soul
> With a bright harmony of happiness,
> Even as a gem is wrapped, when round it roll
> Thin waves of crimson flame; till we become,
> With the excess of perfect pleasure, dumb,
> And pant like a swift runner clinging to the goal.

The opening stanza of this hymn shows that Pike's Muse was familiar with loftier strains of thought and sentiment:

> Thou glorious mocker of the world! I hear
> Thy many voices ringing through the glooms
> Of these green solitudes; and all the clear,
> Bright joyance of their song enthralls the ear
> And floods the heart. Over the spherèd tombs
> Of vanished nations rolls thy music-tide:
> No light from History's starlit page illumes
> The memory of these nations: they have died:
> None care for them but thou, and thou mayst sing
> O'er me, perhaps, as now thy clear notes ring
> Over their bones by whom thou once wast deified.

The young poet had begun during his years of teaching in New England the composition of a series of "Hymns to the Gods," which he wrote in the most approved style of classic verse, displaying much originality of thought and expression, with melody of rhythm and depth of sentiment worthy of a holier subject. It was his great ambition to have these poems published in the *Blackwood's Magazine*, so as to secure a worldwide appreciation of his masterpiece.

Here is the modest letter which he sent with his manuscript to the editor of this periodical. The "Hymns to the Gods" appeared in the *Blackwood's Magazine* for 1839, pp. 830, etc.

"LITTLE ROCK, STATE OF ARKANSAS,
August 15, 1838.

"SIR:—It is with much doubt, and many misgivings, I have been induced by the entreaties of some friends in Boston to send the accompanying trifles in verse from this remote corner of the Union—beyond the Mississippi.

"I would fain believe them worthy of a place in your estimable Magazine, which regularly reaches me here, two thousand miles from New York, within six or seven weeks from its publication in Edinburgh, and is duly welcomed as it deserves. Should you judge them worthy of publication, accept them as a testimonial of respect offered by one, resident of Southwestern forests, to him whose brilliant talents have endeared him, not only to every English, but to multitudes of American bosoms—equally dear as Christopher North and Professor Wilson. ALBERT PIKE."

An editorial note was added to the effect that "these fine hymns entitle their author to take his place in the highest order of his country's poets.—C. N." (Christopher North?)

Pike had achieved for the time being the great object of his ambition.

HIS RELIGIOUS BELIEF.

If it is proper for the historian and critic to look into an author's heart, as one sees it reflected in the mirror of his writings, I must confess without prejudice that I find in Pike, at this period of his life, no tokens of that turning to God, which, after all, was the one great purpose for which the Lord had blessed him with so much talent. In the midst of Christian civilization he writes like a pagan poet, in praise of beings of which the Psalmist says: "All the gods of the Gentiles are devils, but the Lord made the heavens." (Ps. 95.) Instead of giving glory to the Lord, he sang the praises of Neptune, Apollo, Venus, Diana, Mercury, Bacchus, Somnus, and Ceres. In all the poetry of Pike's earlier life that I have seen, there is no nearer reference to his belief in the hereafter than a couple of lines in his beautiful ode, styled "The Widowed Heart." He wrote this at the age of thirty-five, apparently describing his own widowed heart; for he seems to have lived for some years in a happy marital union with the Isadore whose loss he so feelingly deplores:

> Our happy home has now become a lonely, silent place,
> Like Heaven without its stars it is, without thy blessed face;
> Our little ones are still and sad—none love them now but I,
> Except their mother's spirit, which I feel is always nigh;—
> Thou lovest us in Heaven, Isadore.

But how little familiar in his home was the thought of God and Heaven, is apparent from these other lines of the same elegy:

> Our little ones inquire of me, where is their mother gone,—
> What answer can I make to them, except with tears alone?
> For if I say "to Heaven," then the poor things wish to learn
> How far it is, and where, and when their mother will return;—
> Thou art lost to them forever, Isadore.

I have, however, found a brief poem of his, called "Every Year," which he appears to have composed later in life, the last lines of which are worthy of a religious heart:

> But the truer life draws nigher
> Every year,
> And its morning star climbs higher
> Every year;
> Earth's hold on us grows slighter,
> And the heavy burden lighter,
> And the Dawn immortal brighter,
> Every year.

His Civil and Military Career.

But long before he wrote these last lines he had been admitted to the Bar; and he had now too many irons in the fire to keep the glow of poetry bright in his soul. While his youthful contemporaries—Emerson, Longfellow, Bryant, Lowell, and Holmes—were safely housed with the Muses and good fortune, he was struggling along, striving to make a living by legal and other occupations. He had bidden good-by to his Muse in this stately fashion:

> I would, sweet bird, that I could live with thee
> Amid the eloquent grandeur of the shades,
> Alone with nature; but it may not be.
> I have to struggle with the stormy sea
> Of human life, until existence fades
> Into death's darkness.

From 1840 till 1845 he reported cases in the Supreme Court of Arkansas, which he published in five volumes. As a lawyer, he gained a high reputation in the Southwest; he was even for a short time on the Supreme Bench in Arkansas. During the Mexican War he commanded a squadron in the

regiment of Arkansas Mounted Volunteers, was at Buena Vista, and in 1847 received the surrender of the city of Mapini.

In 1856 he appeared as a delegate at the convention of "The American Party," in Philadelphia, Pa., and there he displayed his anti-Catholic spirit by withdrawing from that convention because it admitted Catholic delegates from Louisiana. This fact is stated in *The Catholic Columbian* for July, 1896, on the authority of a non-Catholic gentleman, Mr. Henry Hedges, of Mansfield, O., a delegate to the same convention. At the beginning of the Civil War, as Confederate commissioner, he negotiated treaties of amity and alliance with several Indian tribes. While thus engaged, he was appointed Brigadier-General, and organized bodies of Indians, with which he took part in the battles of Pea Ridge and Elkhorn. After the war he engaged in the practice of law at Memphis, where he edited *The Appeal.* But in 1868 he removed to Washington, D. C., and there practised his profession in the Supreme and District Courts. He retired in 1880, at the age of 71, henceforth devoting his attention to literature and Masonry, till his death, which occurred on April 2, 1891. According to Appleton's "Cyclopædia of Biography," he drew up about twenty-five volumes of Masonic Rituals and other works.

Personally, General Pike was a striking and picturesque man, both physically and mentally. His portrait adorns the pages of many literary works; there is a fine likeness of him in "The Library of American Literature" (Vol. VI, p. 486).

His Old Age.

The Independent remarks (1898, p. 1397) that when he lived in Washington "inspiration had departed, and with it had gone even the power to phrase a thought attractively." This accounts for some exceedingly coarse passages from his pen which stain the pages of his Masonic writings. One of these will suffice to show that, after all the promises of his youth, he was one of those sad wrecks to which apply the words of Lamentations: "How is the gold become dim?

The finest color is changed. They that were brought up in scarlet have embraced ordure." (IV, 1, 5.) In "Morals and Dogma" (p. 814) he writes thus: "Now from the tomb in which after his murders he rotted, Clement V howls against the successors of his victims in the allocution of Pio IX against the Freemasons. The ghosts of the dead Templars haunt the Vatican and disturb the slumbers of the paralyzed Papacy, which, dreading the dead, shrieks out its excommunications and impotent anathemas against the living." In 1884, Pike stepped forward as the natural champion of the Lodges in the United States, to answer the Encyclical of Pope Leo XIII against the Freemasons. *The Voice of Masonry and Family Magazine* for 1884 published his reply to the Pontiff's letter. Our Holy Father had charged the Masons with striving to overthrow Christianity and to substitute "Naturalism" in its place — the same charge as I have brought against them in my articles. Pike did not even attempt to refute this, but substituted for the accusation of "Naturalism" that of "Materialism." He says: "The Pontiff proceeds to allege that Freemasonry is endeavoring to carry into real effect the views of the 'Materialists.'" To this Mr. Henry F. Brownson pointedly replies: "It is not 'Materialism' but 'Naturalism' that the Pontiff alleges against Freemasonry. Not in Rome can Freemasonry be charged with 'Materialism' or the denial of spiritual existences. Its belief in spirits is too openly proclaimed by the banners of the devil carried in processions, as on the dedication of the Bruno statue, as also by their poets, one of whom, Carducci, wrote the famous 'Hymn to Satan,' as the savior and benefactor of the human race, which he has delivered from the unjust yoke of God. And Carducci's blasphemous utterances have been surpassed by his imitators." ("The Rel. of Anc. Cr. Mas.") I do not maintain that Freemasons in the United States have anything to do with the worship of Satan or Luciferianism, even in their most secret meetings of the highest degrees. I find no proof of this in the "Morals and Dogma." The nearest approach to such impiety—and it is all too near—lies in the connection between Masonry and the Ka-

balah of the early Gnostics, which Pike clearly admits, in many of his utterances. Nor do I pretend to know to what extent, if at all, any other Rites of Masonry in this land differ from what is called "The Ancient and Accepted Scottish Rite," of which Pike is the authorized interpreter. They differ, no doubt, in certain observances and affiliations; but none of them have vindicated themselves from the charge that they are only divisions of one vast body permeated by the same spirit.

Those who have taken the trouble of reading my former article attentively and without predetermined notions in favor of secret societies, will agree with my before-mentioned English reviewer, who says: "The book, judging by Fr. Coppens' extracts from it, clearly demonstrates the anti-Christian and anti-social tendencies of Masonry, and this article should be read by all Catholics who may have any lingering doubt of the nature of the aims and objects of the sect."

CHARLES COPPENS, S. J.

Omaha, Neb.

LUKE DELMEGE: IDIOTA.[1]

II.—THE ILLUSIONS OF YOUTH.

HE was a young man, a very young man, otherwise he would not have been so elated when

Lucas Delmege, X——ensis,

was called out for the fourth time, and he had to request his diocesans to watch the huge pile of premiums he had already won, whilst he passed up the centre aisle of the prayer-hall, and his bishop, smiling as he raised another sheaf of calf-bound volumes, handed them to him, with a whispered "Optime, Luca." And yet, if a little vanity—and it is a gentle vice—is ever permissible, it would have been in his case. To have led his class successfully in the halls

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of a great ecclesiastical seminary; to be watched enviously by five hundred and sixty fellow-students, as he moved along on his triumphant march; to have come out victorious from a great intellectual struggle, and to receive this praise from his bishop, who felt that himself and his diocese were honored by the praise reflected from his young subject—assuredly, these are things to stir sluggish pulses, and make the face pallid with pleasure. And if all this was but the forecast of a great career in the Church; if it pointed with the steady finger of an unerring fate to the long vista of life, strewn with roses, and with laurel crowns dropped by unseen hands from above, there would be all the better reason for that elastic step, and that gentle condescension which marked the manner of the successful student, when his admirers gathered around him, and even his defeated rivals candidly congratulated him upon his unprecedented success. Yet, withal, he was modest. Just a little spring in his gait; just a little silent reception of adulation, as a something due to his commanding position; and just a little moistening of his eyelids, as he dreamt of a certain far home down by the sea, and the pride of his mother as he flung all his treasures into her lap, and his sisters' kisses of triumph for the beloved one—ah me! who would say nay to this? Let the sunshine, and the roses, and the love of thy loved ones play around thee, thou pale and gentle Levite, while they may. Soon the disillusion will come, the laurels will fade, and the sunshine turn to gray ashen shadow, and the tender and strong supports of home and love will be kicked aside by Time and Fate; but the arena of life will be ever before thee, and every fresh triumph will be a fresh conflict, and thou wilt be a friendless one and naked. But how didst thou come to believe that the quiet study hall was the world, and thou the cynosure of all eyes—the proverb in all mouths? Listen, dear child, for thou art but a child. The mighty world has never heard of thee, does not know thy name; the press is silent about thee; the very priests of thy diocese do not even know of thy existence. Thou art but a pin's point in the universe. He does not believe it. He has been a FIRST OF FIRST, and the universe is at his feet.

His first shock was at the Broadstone Terminus of the Great Midland Railway. A young and unsophisticated porter was so rustic and ignorant as to raise his hat to the young student as he leaped from the carriage.

"Why did ye do that?" said an older comrade. "Sure, thim's but collaygians. They won't be priested for another year or two."

The porter had not heard of Luke Delmege, and the First of First.

He ran his eyes rapidly over the newspapers in the restaurant, where he was taking an humble cup of coffee. There was news from all quarters of the globe—an earthquake in Japan, a revolution in the Argentine, a row in the French Chamber of Deputies, a few speeches in the House of Commons, a whole page and a half of sporting intelligence, a special column on a favorite greyhound named *Ben Bow*, an interview with a famous jockey, a paragraph about a great minister in Austria, gigantic lists of stocks and shares, a good deal of squalor and crime in the police courts, one line about a great philosopher who was dying—can it be possible? Not a line, not a word of yesterday's triumph in the academy! The name of Luke Delmege, First of First, was nowhere to be seen.

Could he be, by any possible chance, in the photographers' windows? Alas, no! Here are smiling actresses, babies in all kinds of postures and with every variety of expression, favorite pugdogs, dirty beasts of every kind with tufts of hair on their tails, Portias, and Imogens, and Cordelias; but the great athlete of yesterday?

And the porters made no distinction between him and his fellow-students as he sped southwards to his home; a few school-girls stared at him and passed on; commercial men glanced at him and buried themselves in their papers; a few priests cheerily said:

"Home for the holidays, boys?"

But Luke Delmege was but a unit among millions, and excited no more notice than the rest.

He could not understand it. He had always thought and

believed that his college was the Hub of the Universe; and that its prizemen came out into the unlettered world horned and aureoled with light as from a Holy Mountain. Was not a prize in his college equivalent to a university degree; and was it not supposed to shed a lambent light athwart the future career of the winner, no matter how clouded that career might be? Did he not hear of men who folded their arms and leaned on their laurels for the rest of their lives, and were honored and respected for their boyish triumphs far into withered and useless age? And here, in the very dawn of success, he was but a student amongst students; and even these soon began to drop their hero-worship, when they found the great world so listless and indifferent. He is troubled and bewildered; he cannot understand.

Well, at last, here is home, and here is worship, and here is love. Ay, indeed! The news had gone on before him. The great athlete in the greatest college in the world was coming home; and he was their own, their beloved. It nearly compensated and consoled him for all the neglect and indifference, when, on entering beneath his own humble roof, where he had learned all the best lessons of life, he found the whole family prostrate on their knees before him. There was his aged father. He laid his newly-consecrated hands on the gray head, and pronounced the blessing. He extended his hands to be kissed, and the rough lips almost bit them in the intensity of affection and love. The old man rose and went out, too full of joy to speak. The young priest blessed his mother; she kissed his hands—the hands, every line of which she knew with more than the skill of palmist. The young priest stooped and kissed her wrinkled forehead. He blessed his brothers, and laid his hands on the smooth brows of his sisters. Reverently they touched his palms with their gentle lips; and then, Margery, the youngest, forgetting everything but her great love, flung her arms around him, and kissed him passionately, crying and sobbing: "Oh! Luke! Luke!" Well, this at least was worth working for. Then the great trunk came in, and the vast treasures were unlocked, and taken out, and handled reverently, and placed on the few

shelves that had been nailed by a rustic carpenter in the little alcove of his bedroom. There they winked and blinked in all their splendors of calf and gold; and Peggy refused to dust them, or touch them at all, at all, for how did she know what might be in them? They were the priest's books, and better have nothing to say to them. The priests are the Lord's anointed, you know. The less we have to say to them the better! But a few privileged ones amongst the neighbors were allowed to come in, and look at these trophies, and offer the incense of their praise before the shrine of this family idol, and think, in their own hearts, whether any of their little flaxen-haired gorsoons would ever reach to these unapproachable altitudes.

The aged curate, who had given his Luke his First Communion, came in later.

"Well, Luke, old man, put on the Melchisedech at last? How are you, and how is every bit of you? You look washed out, man, and as 'tin as a lat,' as Moll Brien said when her son came out of jail. A few days' coursing on the mountains will put new life into you. The two dogs, *Robin* and *Raven*, are in prime condition, and the mountain has not been coursed since the great match in May. Ah! these books! these books! Luke's prizes, did you say, ma'am? They're vampires, ma'am, sucking the rich red blood from his veins. Thank God, I never bothered much about them! Here they are, of course: *Cambrensis Eversus!* By Jove! I thought that fellow was spun out long since. Why, in my time, thirty years ago, ma'am,—time flies,—that book was declared out of print; and here the fellow turns up as spruce as ever. A regular resurrectionist! Well, it's all the same. Nobody ever read him, or ever will. *O'Kane on the Rubrics!* A good book. Poor Jimmy! The best soul that ever lived. Hurrah! *Murray on the Church!* Poor—old—Paddy! The tub of theology! *Crolly de Contractibus*—"

Here a dreadful shudder shot through his stalwart frame.

"Now, look here, Luke, you've had enough of these fellows. Come up to-morrow and dine with us. No one but Father Tim and one or two of the neighbors. What—"

"I've not called on the Canon yet," said Luke timidly.

"Never mind! I won't ask *him*. You can call to-morrow. But not too early, mind! Between four and six. You may be in time for what he calls 'five o'clock tea.' Let me see! I'll say half-past four, so that you can have an excuse for getting away. Don't say you're dining with me, though. He'd never forgive you. Anything but that."

He fell into a fit of musing. There were some troublous memories called up.

"By the way, what about your first Mass?" he cried, waking up.

"I shall feel much obliged if you will kindly assist me, Father Pat," said Luke.

"Of course, of course, my boy," said the curate, "though, indeed, very little assistance you'll require, I'm thinking."

"If I could say my first Mass here under my father's roof," said the young priest timidly.

"Of course, of course," said the curate. "Let me see, though. It's against the statutes of course, without the bishop's permission; and I don't know—but we'll dispense with statutes on this occasion. Will you take long?"

"About half an hour, I think," said Luke.

"Ay, it will be many a day, your reverence, before Luke will be able to say Mass like you," said Mrs. Delmege. "Sure, 'tis you who don't keep us long waiting."

"No, indeed; why should I? Do I want ye to have camels' knees, like the poor old saints over there in Egypt?"

"Mike said there was no use trying to keep up with your reverence. Though you had the Latin, and I believe there are very hard words in the Latin, and we had the English, you bate us intirely."

"Look at that for you, now," said Father Pat, looking around admiringly.

"Thin, the last time he wint to Cork with the butter, he bought the weeshiest little prayer book you ever saw. 'Twas about half a finger long, and the print was mighty big. 'I have him now,' sez he; ''tis a quare story if I don't lave him behind.' Troth, and yer reverence, ye were at the *De Profundis* before he got to the *Pater Nosther*."

"Well, you see, ma'am, that's what comes from long practice. But I make it up in the preaching, you know," he said with a smile.

"Troth, an' ye do," said Mrs. Delmege, "'tisn't much, but what ye says comes from the heart."

"There now, Luke, there's a critic for you. Look sharp, old man; but I forgot. You are going abroad. Happy fellow! 'Tis only in Ireland you come in for sharp hits. Well, don't forget to-morrow. Half-past four; not a moment later. I'm a model of punctuality. Good-day, ma'am; oh! by Jove! I was forgetting. Give us your blessing, my poor man. Isn't there some kind of indulgence attached?"

He bent his head reverently as he knelt and received the benediction.

"There, that will do me some good, whatever, and I want it."

"The best poor priest within the says of Ireland," said Mrs. Delmege, wiping her eyes, as the curate strode down the little footpath, and leaped lightly over the stile.

But though Luke echoed his mother's kind words, deep down in his heart there was a jarring note somewhere. What was it? That expression, "put on the Melchisedech?" Well, after all, it was a pretty usual colloquialism, and meant no irreverence. Then, saying Mass in a private house without episcopal sanction? How did that statute bind? Was it *sub gravi?* Luke shuddered at the thought of celebrating under such circumstances. He would write that evening to the curate, and put off his Mass till Sunday. There was something called *Epikeia*, of course, but—he was perplexed. Then, that awful rapidity in celebrating! The people noticed it and were shocked. But, after all, they liked it, and was there not something in the rubrics about the propriety of not keeping the people waiting? Who was he that he should judge his superior—a man of thirty years' standing on the mission? Then it dawned on his perplexed and puzzled mind that Father Casey had not even once alluded to the high places that had fallen to the lot of the happy student in his college. He had spoken to him as to

an ordinary student, affectionately, but without a note of admiration. Had he not heard it? Of course he had. And yet, never an allusion to the *First of First*, even in the mother's presence! What was it? Forgetfulness? No. He had seen the prizes and made little of them. Could it be that, after all, he had been living in a fool's paradise, and that the great world thought nothing of these academic triumphs that were pursued and won at such tremendous cost? The thought was too dreadful. The Canon will think differently. He is a highly polished and cultured man. He will appreciate distinction and academical success. And poor Luke felt irritated, annoyed, distressed, perplexed. It was all so very unlike what he had anticipated. He had not read: "For there shall be no remembrance of the wise no more than of the fool forever."

The next day Luke paid a formal visit to his pastor. He had an old dread of that parochial house—a shrinking and tingling of the nerves when he opened the gate and crossed the well-trimmed lawn, and knocked nervously with that polished knob, which sounded altogether too loud for his tastes. It was an old feeling, implanted in childhood, and which intensified as the years went by. Custom had not modified it nor habit soothed it; and as Luke crossed the lawn at four o'clock this warm July day, he wished heartily that this visit was over. He had often striven in his leisure moments in college to analyze the feeling, but without success. He had often, as he advanced in his collegiate course, and had begun to feel a certain self-reliance, tried to gather his nerves together, and face with coolness this annual ordeal. It was no use; and when the servant appeared in answer to his knock, and announced that the Canon was in his library, his heart sank down, and he paced the beautiful drawing-room in a nervous and unhappy condition. Now, this was unreasonable and unintelligible. Alas! it was one of the many enigmas in his own soul, and in the vast universe outside, that he was perpetually striving to solve.

Here was a man of advanced years, of most blameless life, of calm, polished manner; a man who gave largely to

public charities, and who, as an ecclesiastic, was an ornament to the Church; and yet men shrank from him; and like an iceberg loosened by the Gulf Stream, he created around him, wherever he went, an atmosphere of chilliness and frigidity that almost isolated him from his fellow-men. What was it? He was a formalist that could not be laughed at; a perfected and symmetrical character where the curious and irreverent could place no flaw; the *arbiter elegantiarum* to his diocese; and the frigid censor of the least departure from the Persian laws of politeness and good deportment. If he had only had the good fortune to be laughed at, it would have saved him. If men could make a joke about him, they would have loved him. But no! Stately and dignified and chill, there was no such thing as presuming on such a lofty character; and there he was, his forehead in the clouds and his face above the line of perpetual snow.

Luke sat timidly in a dainty chair, with its woodwork inlaid with mother-of-pearl. He would have liked to sink into the easy depths of that voluptuous armchair; but he thought it would seem too familiar. How often, in later life, he thought of his nervousness and reverence, when a young student called on him, and flung himself carelessly on a sofa, and crossed his legs nonchalantly, and even proffered a cigar! Which was better—his own gentle awe and deep-seated reverence for authority and age and dignity, or the sans-culottish irreverence of after years? Well, this, too, was a puzzle.

Luke lifted up his eyes. They fell on the portrait of a beautiful woman; a fair, oval face, with an expression of infinite sadness upon it. It attracted him, fascinated him. It was one of the numberless copies of the *Cenci* portrait that third-class artists turn out in Rome. It was believed by the Canon to be the original. When better informed in later years, Luke tried to undeceive the Canon, it was one of the many things that were not forgiven. But now he turned his eyes rapidly away from the beautiful face. He was in the first flush of his ordination. It was not right. It was sinful. His eyes rested on a glorious picture of the Divine Mother, that hung over the mantelpiecein the place of honor. Luke went into

raptures over it, studied it, gazed on it, and every throb of pleasure was a prayer. Just then, a bevy of artificial birds, in a glass case beneath, began to flutter and chirp, and a deep gong tolled out musically the quarter. The door softly opened, and the Canon entered the room. He was a tall man, about sixty-five years of age, but remarkably well preserved. His hair was white, not silvery white, but flaxen-white, a curious and unpleasant shade of yellow running through it. He was clad in a soutane, such as Canons wear, and which set off well his fine stately figure. His face, a strong, massive one, had an appearance of habitual equanimity that was rather acquired by strong self-discipline than natural. He spoke softly, and when he sat down he arranged his cassock so that the silver buckles on his shoes could be seen. A subtle, indefinable aroma exhaled from his garments. Luke remembered it well. It was one of those mnemonic associations from childhood that never fade.

"Sit down. I'm very happy to see you, Mr. Delmege," he said.

If he had only said "Luke" or "Father" Delmege, Luke would have worshipped him. The icy "Mista" froze him.

"Thank you, Canon," he said.

"I understand you have been ordained? Yes! That must be a great consolation to your—excellent parents."

"Yes. They are very happy," said Luke. "If I might presume to ask such a favor, it would make them doubly happier if I could say my first Mass in my own—in my—in their house."

"Impossible," replied the Canon, blandly, "quite impossible, I assure you, my—ah—dear Mr. Delmege. There is an—ah—episcopal regulation forbidding it; and the Bishop, unhappily—ah—and unadvisedly, I presume to think, has ah—restricted permission to say such Masses to himself. I'm not—ah—at all sure that this is not a—canonical infringement on parochial—ah—privileges; but we must not discuss the subject. You are—ah—very young!"

The Canon seemed hurt, and Luke was silent.

"You have had—I hope," said the former, at length, "a fairly respectable career in College."

My God! this man had never heard of the *First of First!* Luke was nettled.

"Fairly," he said, laconically. The Canon noticed his mortification.

"Now that I remember, I heard someone—could it have been my curate?—say—that you were doing fairly well. Indeed, I think he said remarkably well."

"I took 'First of First' in Theology, Scripture, and Canon Law, and Second of First in Hebrew," said Luke, now thoroughly aroused by such indifference; "and I'd have swept the First of First in Hebrew also—"

"Dear me! how very interesting," said the Canon, "how *very* interesting! I hope it is the prelude to a—to a—very respectable career in the Church!"

"I hope so," said Luke, despondently. Alas! he had been taught that it was not the prelude, but the final and ultimate climax of all human distinction. The Canon continued:

"If you continue your studies, as every young priest should, and try to acquire ease and a proper deportment of manner, and if your life is otherwise—ah—correct and—ah—respectable, you may, in the course of years, attain to the honors and—ah—emoluments of the ministry. You may even in your old age,—that is, supposing an irreproachable and respectable career,—you may even attain to—ah—the dignity of being incorporated into the—ah—Chapter of your native diocese."

"I could never think of reaching such an elevation," said Luke humbly.

"Oh! well," said the Canon reassuringly, "you may, you may. It means, of course, years and well-established respectability; but it will all come, it will all come."

Luke thought that time was no more, and that his purgatory had begun when those blessed birds shook out their feathers and chirped, and the deep gong tolled out musically the half-hour.

The Canon rose and said:

"Could you join us in a cup of tea, Mr. Delmege? We are—ah—rather early to-day, as we shall have a drive before

dinner. No? Well, good-day! I'm most happy to have seen you. *Good*-day!"

Luke was stepping lightly down the gravelled walk, thankful for having got off so easily, when he was called back. His heart sank.

"Perhaps, Mr. Delmege," said the Canon blandly, "you would do us the favor of dining with us at half-past six on Sunday? It's rather early, indeed; but it's only a family party."

Luke rapidly ran over in his mind every possible excuse for absenting himself, but in vain!

"I shall be most happy, sir," he said; "the hour will suit me admirably."

Ah, Luke, Luke!

III.—The Sagacities of Age.

As the young priest made his way hastily across the fields, already yellowing to the harvest, he became aware of a deep feeling of despondency glooming down upon him, although he was in the high zenith of youth, with all its prophetic promise, and the heavens were clear above his head. That engagement to dine was an ugly ordeal to be encountered; but, after all, what did he care? It was a couple of hours' agony, that was all. What then? Where did all this dismal anxiety and foreboding come from? He was fond, as has been said, of analyzing—a dangerous habit; and now, under the hot sun, he was striving to reconcile two or three things, the mystery of which the world has already declared to be insoluble. "A respectable career," "honors and emoluments," "a stall in the Cathedral;" these words jarred across the vibrant emotions of the young priest, and made him almost sick with their dismal and hollow sounds. Good heavens! was this the end of all—all the heaven-sent aspirations, all the noble determinations, all the consecrated ideals that had peopled heart and mind only a week ago, when the oil was wet on his hands, and he trembled as he touched for the first time the chalice of the Blood of Christ? How paltry every human ambition seemed

then; how ragged the tinsel of kings; how cheap and worthless the pinchbeck of earthly thrones! How his soul burned to emulate the heroism of saints—to go abroad and be forgotten by the world, and to be remembered only by Christ—to live and die amongst the lepers and the insane—to pass, with one swift stroke of the dull sword of the executioner in China or Japan, to his immortal crown! Why, it was only the prayers of his aged mother made him tear up that letter he had written to the Bishop of Natal, asking as a favor to be deputed as chaplain in Robbin Island, where the outcasts and refuse of humanity were located, so that his life might be from start to finish one glorious holocaust in the sight of God! And now there remains, after all the glory, the gray ashes of a "respectable career,"—a comfortable home, honors and emoluments, and, as a crown of old age, a parish and a prebend! What an anticlimax! Luke groaned and took off his hat, and wiped the hot perspiration from his forehead.

But a sharper sting was behind. If all this was a shock and a surprise, what was he to think of all his ambitious labors for the last six years? Had he one single idea before his mind but self-advancement, glory, the praise of men, the applause of his fellow-students, except on that holy morning when the intoxication of divine dreams and hopes lifted him on the highest altitudes of the Holy Mount? And he said to his soul amidst its sobbing and tears: "*Unam petii a Domino: hanc requiram: ut inhabitem in domo Domini omnibus diebus vitae meae. Ut videam voluptatem Domini, et visitem templum ejus. Impinguasti in oleo caput meum: et calix meus inebrians quam praeclarus est!*"

Now, which was right—the tacit denial by men of the sublime doctrine of self-annihilation and love of lowly things and places, and, by consequence, their gospel of self-advancement preached from the housetops; or that sudden breath of the Holy Spirit—that afflatus spiced with sanctity and sorrow—that momentary intoxication, which has come but once or twice to saints and heroes, and in which they have spurned with holy contempt all that this earth holds dear? Which was right? It was the enigma of life, the antithesis of prin-

ciple and practice. He saw, as in a vision, all the vast corollaries and scholia, that stretched away into the perspective of time, from one principle or another; he saw himself branded as a madman or a fanatic if he embraced the one, and scheduled in the markets of the world as a respectable and honored clergyman if he selected the other; here was pain, disease, dishonor; and here was peace, dignity, health, and wealth. He knew well whither the Divine Hand, palm-wounded, blood-stricken, pointed; but who am I, he said, to set my opinion before the whole world? I am a conceited fool to think that these diseased and morbid thoughts, that spring from an overstrained mind and irritable nerves, are to be assumed in preference to the calm and almost universal habitudes of mankind. I shall say to my soul: Sleep thee now, and rest. Let the future solve its own enigmas.

But then came back with trebled force the shame he felt when his old pastor put bluntly before him these dreams of avarice and ambition; and he just remembered that morning having read some strange things in his book of meditations. It was the articulate rendering of all the Spirit had been saying. Who now was right? This old man in the nineteenth century, or this strange, unnamed, unknown monk, who was calling to him across six centuries of time? The world was grown wise. Was it? Circumstances change principles. Do they? It was all very well in the Dark Ages, but this is the light-illumined nineteenth century. Indeed? We are not to go back to mediævalism for our philosophy of life, when we have ever so many new systems of our own; and our *Illuminati* know a little more than your cowled monks with their sandals and bog-Latin.

> "Not in vain the distance beacons, forward, forward let us range:
> Let the great world spin forever down the ringing grooves of change."

Quite so. The "ringing grooves of change." Are we going back to manuscripts when we have print? Back to coaches when we have steam? Back to monasteries when we have hotels? Back to mortification, dishonor, forgetfulness, the Illuminati of the cell and the tomb?

The hoarse wash of the Atlantic surges came mournfully to his ears, there in the brilliant sunshine; and as he turned away from his reverie and the sight of the restless but changeless ocean, he thought he heard the rebuke upborne—*Be ashamed, O Sidon, said the sea.*

"Begor, I thought you were petrified into a stone statue, Luke," said the voice of the good-natured curate. "I have been watching you, and whistling at you for the last half-hour; but I might as well be whistling to a milestone, and me breath is not now so strong either. 'The Canon has turned him into ice,' I said to myself, 'he's a regular patented refrigerator, even on this awful day.' Phew! there's no living at all this weather. Come along. The Murphies are waiting; and so are two of the hungriest fellows you ever saw. But are you really alive? Let me feel you."

So they passed into the humble parlor of the aged curate; and, as Luke sank wearily into a horsehair armchair, very much the worse of the wear, dinner was ordered by a few robust knocks on the kitchen wall.

"Comin'," said a far-away voice, like that of a ventriloquist.

"You know Father Tim, Luke? And this is my old friend, Martin Hughes, the greatest rascal from this to Cape Clear. Come along now, boys, we're late you know. Bless us, O Lord, Amen. You'll take the liver wing, Luke. You've a good right to it. They're your own. Ah! you've the good mother."

"And I venture to say," said Father Tim, digging the carver with his left hand into the juicy recesses of the ham, "that this fellow came from the same quarter. Ah! this *is* a parish where men buy nothing but a scrap of butcher's meat."

"I suppose you've got your eye on it, Tim. You've no chance, my dear fellow. Read up Valuy and Lord Chesterfield's *Letters* and the Manual of Etiquette. You unmannerly fellow, what a chance you have of upsetting a polite young man like me. Take the potatoes over there to Father Delmege, Mary. I suppose now you're tired of the Queen's mutton? And you tell me they don't give the students beer now? Well,

that's bad. What'll you take now? Try that sherry. No! A little water?" he echoed in a tone of ineffable disgust.

"I think Father Delmege is right such a day as this," said Martin Hughes, a kindly, soft-faced priest, who was generally silent, except when he had a gentle or encouraging word to say. "And, indeed," he added, "that beer was no great things. It was a good day for Ireland when they did away with it."

"Well, of course, everyone knows you're a queer fellow. But Luke, old man, *are you really alive?*"

"Alive and doing fairly well," said Luke laughing. "Ab actu ad esse valet consecutio. And if this is not actuality I'd like to know what is."

"There now for you," said the host; "he has the dust of the desks in his mouth yet. Begor, I suppose now I could hardly remember to translate that."

"Don't try," said Father Tim; "nothing disturbs the digestion so much as serious thought."

"Faith, 'tis true for you. I'll let it alone. I'm better engaged. Mary, have that bit of mutton ready when I ring."

And so, amidst bantering, joking, story-telling, from the lips of these genial and kindly men, Luke soon forgot his introspection; and his nerves cooled down and were soothed by the totally informal and delightful conversation that shot, as if by web and woof, across the flowers and the viands. Then, when these contemptible dishes were removed, and they settled down to a quiet evening, Father Tim crossing his legs comfortably, and squeezing with the dexterity begotten of habit the lemon into his glass, began to philosophize. He was slow of speech, unlike his dear friend, the host of the evening, and Spartan almost in his utterances, which he ground out slowly from the mills of thought.

"There's one advice I'd give you, Luke, my dear boy; and 'tisn't now, but in twenty years' time, ye'll thank me for the same. Harden your head in time."

"I beg pardon, Father," said Luke wonderingly.

"For what, my boy?" said Father Tim.

"I didn't quite understand you," said Luke timidly. "You said something—"

"I said," replied Father Tim, dropping in a tiny bit of sugar, "and I repeat it, harden your head in time."

"Let the boy alone," said Father Martin; "don't mind his nonsense, Luke."

"I said, and I repeat it," said Father Tim, "and 'tisn't now, but in thirty years' time, you'll value the advice; harden your head in time. Ye see 'tis this way," he continued methodically, "if ever you take one glass of wine, even that claret there, which is no more than so much water, and if it gets into your head, and your eyes are watery, and your knees weak, and you cannot say three times running, the British Constitution, you are a drunkard and a profligate. But if you can drink a puncheon of the hard stuff, like this, and your head is cool, and your knees steady, and your tongue smooth and glib, you are a most temperate and abstemious man. 'Tis the hard head that does it. A civil tongue and a hard head will take any man through the world."

"But do you mean to say," said Luke, who was amazed at such a statement, "that that is the way the world judges of intemperance?"

"Of course it is," said Father Tim, "what else? The world judges what it sees—nothing else."

"But that's most shocking and unfair," said Luke. "Why, any poor fellow may make a mistake—"

"If he made such a mistake in Maynooth, how would he be judged?" said Father Tim.

"He would be promptly expelled, of course. But then, you know, men are on probation there, and it is natural—"

"Maynooth is the world," said Father Tim, laconically. "Men are always on probation till they pass their final, beyond the grave."

This was so good, so grand an inspiration that Father Tim gave up the next ten minutes to a delightful inward and inaudible chuckle of self-congratulation, varied and emphasized by a few sips of ambrosia.

"By the way, Luke," said Father Martin, "you are mighty modest. You never told us of your triumphs at the last exam. He swept everything before him," he said, in an ex-

planatory tone to Father Pat, the host. The latter was embarrassed for a moment, but only for a moment.

"Did ye expect anything else from his mother's son?" he asked. "Why, that's the cleverest woman in the three parishes. Mike Delmege wouldn't be what he is but for her to-day. But Luke,—did you see all his prizes?" he suddenly asked. "Ah! my dear fellow, if Luke had six years more, he'd have a library like Trinity College."

"Did you top the class in everything, Luke?" said Father Martin.

"Everything but Hebrew," said Luke, blushing. "You know that there—"

He was about to enter into elaborate explanations of his comparative failure there, and a good deal of Masoretic and Syro-Chaldaic philosophy was on his lips; but somehow, he thought of the whole thing now without elation, nay even with a certain well-defined feeling of disgust. That little reverie there above the sea, in which he saw, as in a mirror, the vanity and futility of these transitory and worthless triumphs, had well-nigh cured him of all his pride and elation; but he was wondering, between the vibrations of pleasure and disgust, at the eccentricities of men, now regarding his academical triumphs with contemptuous indifference, and again attaching to them an importance which his common sense told him was not altogether the vaporings of mere flattery. In fact, men and their ever-varying estimates of human excellence were becoming enigmatic; and, to his own mind, therefore, their instability proved the very worthlessness of the things they praised and applauded.

"You are all right now for life, my boy," said Father Martin, timidly. "You have made your name, and it is as indelible as a birthmark. All you have got to do now is to look down calmly on us, poor fellows, who never got an *Atque*."

"That's true, begor," said the venerable host. "Why, when his time comes for a parish, we must build a town for him. There will be nothing in this diocese fit for him."

"They'll make him Vicar-Apostolic or Bishop, or something over there," said Father Martin. "He'll become a regu-

lar John Bull. If any fellow attempts to examine you for faculties, tell him you are a gold-medallist and he'll collapse."

"Or pitch *Cambrensis Eversus* at his head," said Father Pat.

"Well, I'm commencing well, whatever," said Luke, entering into the fun.

"So you are, my boy, so you are," said the host, encouragingly. "If you'd only take to the wine of the country, you'd infallibly rise in the profession."

"I'm dining with the Canon on Sunday," said Luke, demurely.

"What?" cried all in chorus, jumping up.

"Had you the courage?"

"There's no end to the impudence of these young fellows!"

"My God!" said Father Tim, solemnly and slowly.

"The next thing will be your asking him down to dine at Lisnalee," said the host.

"And why not?" said Luke, flushing angrily. "What discredit is there in dining under the roof of an honest man?"

"And why not?" said Father Pat, musingly.

"And why not?" said Father Tim, as from afar off.

"And why not?" said Father Martin, looking down mournfully on the young priest. Then the latter began to put a lot of turbulent and revolutionary questions to himself. Am I not a priest as well as he? Why should he not meet my mother and sisters, as well as I am expected to meet his relatives, if he has any? Who has placed this mighty chaos between us, as between Lazarus and Dives? It is all this infernal, insular, narrow-minded, fifteenth century conservatism that is keeping us so many hundred years behind the rest of the world. Could this occur in any other country? And who will have the courage to come forward and pulverize forever this stiff, rigid formalism, built on vanity and ignorance, and buttressed by that most intolerable of human follies—the pride of caste.

"By Jove, I'll ask him," said Luke aloud.

"No, my boy, you won't. Don't practise that most foolish of gymnastics—knocking your head against a stone wall."

"Then I won't dine with him," said Luke determinedly.

"Oh, but you will," said Father Pat, admiringly. "Did ye ever see such an untrained young colt in all your lives? Now, you'll go on Sunday and dine with the Canon; and I think, if we can put our experiences together, you won't make any egregious mistakes. Where will we begin, Father Martin? Stand up and show Luke how to take the ladies in to dinner."

"Tell your experiences, Pat," said Father Martin, good-humoredly. "That will serve as a manual of etiquette—I mean your mistakes."

"I never made but one mistake," said Father Pat, with a show of pretended anger, "but that excluded me from the Kingdom of Heaven forever. It was all about one or two little beggarly peas. I had dined well—at least as well as could be expected when you have to have your eye on your plate and on your host at the same time. I was flattering myself that I had got through the miserable business with flying colors, when some evil spirit put it into my head to pick up a few little peas that lay upon my plate. Now, I didn't want them, but the devil put them there. I put my fork gently upon one. It jumped away like a grasshopper. Then I tried Number Two. Off he went like a ball of quicksilver. Then Number Three. The same followed, until they were gyrating around for all the world like cyclists on a cinder track. Then I got mad. My Guardian Angel whispered: 'Let them alone.' But my temper was up; and there I was chasing those little beggars around my plate, for all the world like the thimble-riggers at a fair. Now, I firmly believe there's something wrong and uncanny about peas; else, why does the conjuror always get a pea for his legerdemain; and that's the reason, you know, the pilgrims had to put peas in their shoes long ago as a penance, and to trample them under foot. Well, at last, I said: 'Conquer or die!' I looked up and saw the Canon engaged in an engrossing conversation with a grand lady. Now or never, I said to myself. I quietly slipped my knife under these green little demons, and gobbled them up. I daren't look up for a few

seconds. When I did, there was the Canon glowering on me like a regular Radamanthus. I knew then I was done for. He said nothing for a few days. Then came the thunderclap. 'I could forgive,' he said, in his grandiose way, 'your solecisms—ha—of speech; your ungrammatical and—ha—unrecognized pronunciations; but to—eat—peas—with—a—knife! I didn't think that such a dread mortification could be in store for me!' He never asked me to dine from that day to this,—for which I say, with a full heart, *Deo gratias*. But Luke, old man, look sharp. Let me see. Give him a few hints, Tim! Martin, try and brush up your etiquette."

"Tell me," said Father Tim, in his own philosophical way, "tell me, Luke, could you manage to hold a wineglass by the stem?"

"Certainly," said Luke.

"And hold it up to the light?"

"Of course," said Luke.

"Could you, could you, bring yourself to sniff the wine, and taste ever so little a drop, and say: Ha! that's something like wine! That *Château Yquem*, sir, is the vintage of '75. I know it, and I congratulate you, sir, upon your cellar!"

"I'm afraid not," said Luke, despondently.

"If you could, you were a made man for life," said Father Tim.

"Do you know anything about flowers?" he asked after a long pause.

"I think I know a daisy from a buttercup," said Luke laughing.

"Could you bring yourself—you can if you like—to give a little start of surprise, somewhere about the middle of dinner, and gasp out in a tone of choking wonderment: Why that's the *Amaranthus Durandi!* I was always persuaded that there was but one specimen of that rare exotic in Ireland, and that was in the Duke of Leinster's conservatory at Carton!"

Luke laughed and shook his head negatively.

"You lack the *esprit*, the courage of your race, me boy," said Father Tim. "'Tis the dash that gains the day; or, shall I call it," he said, looking around, "impudence?"

After a long pause, he resumed:

"Did ye ever hear of a chap called Botticelli?"

"Never!" said Luke, laughing.

"Why, my dear fellow, your education has been shockingly neglected. What were you doing for the last six or eight years that you never heard of Botticelli?"

"Somehow, I managed to get on without him," said Luke. "What was he—a cook?"

"No use," said Father Tim, shaking his head; "he'll be turned out ignominiously, and we'll all be disgraced."

"I'm afraid," said Father Martin, "'tis too late now, Tim, to give him lectures on botany or the old masters; we must be satisfied with telling him what not to do."

"I suppose so. Go on, Martin," said Father Tim, resignedly.

"Don't eat out of the front of the spoon!" said Father Martin.

"Don't make any noise when eating; no more than would frighten a rabbit," said Father Pat.

"As you value your soul, don't put your hands on the table, between the dishes," said Father Tim.

"You're a teetotaller, aren't you?" said the host. "You're all right, tho' he thinks it vulgar; and so it is, horribly vulgar. But you won't be tempted to ask any one to drink wine with you. He'd never forget that."

"Don't say 'please' or 'thank you' to the servants for your life. He thinks that a sign of low birth and bad form," said Father Tim.

"Is there anything else?" said Father Martin, racking his memory. "Oh, yes! Look with some contempt at certain dishes, and say No! like a pistol-shot. He likes that."

"If he forgets to say 'Grace,' be sure to remind him of it," said Father Pat.

"Oh, yes! of course, and won't he be thankful?" said Father Tim.

"Well, many thanks, Fathers," said Luke, rising. "I must be off. Not much time now with the old folks at home!"

"Tell Margery we'll all be down for tea, and she must play all Carolan's airs—every one," said Father Pat.

"All right," said Luke, gaily.

He had gone half-way down the field before the curate's house when he was peremptorily called back. There had been a consultation evidently.

"We were near forgetting," said Father Tim, anxiously, "and 'twould be awful, wouldn't it?"

The other two nodded assent.

"If by any chance he should ask you to carve—"

"Especially a duck," chimed in Father Martin—

"Say at once that your mother is dead—that you know she is—and cut home for the bare life, and hide under the bed."

"All right, Father Tim, all right!" said Luke, laughing.

"But couldn't you manage about that wineglass—just to shut one eye, and say what I told you?" said Father Tim, in a pleading tone.

"No! No!" said Luke, "never!"

"By the way," said Father Martin, "do you know anything about poultry? Do you know a Dorking from a Wyandotte?"

But Luke had vanished.

"What are these professors doing in these colleges, at all, at all?" said Father Martin, when the trio returned mournfully to the table. "Why do they be turning out such raw young fellows, at all, at all?"

"Why, indeed?" said Father Tim.

"Hard to say," said Father Pat.

[To be continued.]

DE COMMUTATIONE ET IMPLETIONE VOTORUM.

(Casus Moralis.)

CLAUDIUS vovit 200 doll. dare ecclesiae suae parochiali, sed postea parocho offensus, ne ille quidquam pro sua ecclesia accipiat, illam summam pro implendo voto ad missionem africanam, indigentiorem illa parochiali ecclesia. Simile votum de exstruendo altari non impletum vetat in testamento haeredi

ne impleat; 1,000 doll., quae proposuisset ad id impendere, se libero haeredis arbitrio relinquere in quoslibet fines sive pios sive profanos expendenda, excepta donatione pro illa ecclesia. Quare haeres, ut et defuncti voluntati et voto satisfaciat, per commutationem in rem meliorem dat 1,500 doll. pauperi missioni.

Quid de commutatione et impletione horum votorum dicendum?

(Conferri possunt Sanchez, in decalogum lib. 4, c. 15; Suarez, de relig. tract. 6, l. 4, c. 11 et c. 16; S. Alphons. l. 3, n. 211–250; D'Annibale, Summula, III, 197–210; Ballerini-Palmieri, Opus morale, tract. 6, sect. 2, n. 49 sqq.; Lehmkuhl, Theol. mor., I, 442–482.)

Ut de re proposita clarius disputetur, *primum* dicam de obligatione voti tum quoad voventem, tum quoad ejus haeredem atque de voti commutatione; *dein* ad ipsum casum doctrinam expositam applicabo.

I. Voti obligatio est essentialiter obligatio ex religione, vid. ex fidelitate erga Deum. Ex se haec *sola* est obligatio voti. Nihilominus accedere potest alia obligatio, si quando votum fit in favorem tertii atque hujus tertii acceptatio secuta est. *Potest* haec obligatio esse justitiae, potest esse solius fidelitatis humanae: *est* obligatio justitiae, si vel principaliter tertii utilitas intenditur a vovente isque se ex justitia obligare vult, vel si voto adjungitur pactio reciproca, v. g. in votis religiosis, in quibus voto adjungitur atque in votis fundatur traditio voventis erga communitatem seu pactio quaedam tacita cum illa: alias non est obligatio *justitiae*.

Obligatio contracta non potest amplius ad libitum voventis excuti, sed impleri debet. Adest tamen altiori auctoritati potestas pro diversis circumstantiis votum irritandi, vel dispensandi seu commutandi; inest etiam ipsi voventi aliqua facultas commutandi, non vero dispensandi nec irritandi. De facultate, qua auctoritas pollet, quum in casibus nihil occurrat, nihil hic dicendum est; dici aliquid debet de potestate commutandi, quam vovens retinet. Communi videlicet doctrina docetur, cum S. Alphonso l. c. n. 243, auctoritatem *propriam*, i. e. voluntatem voventis sufficere, ut fiat commutatio *in melius*, nisi

excipias vota *reservata*: in his enim cuilibet potestas sublata est, ita ut nemo praeter Romanum Pontificem ejusve delegatos in his votis quidquam possint. Neque ulla ad hanc commutationem faciendam requiritur causa, nisi solum voventis beneplacitum; eo ipso enim quod plus praestet, quam promiserat, promissis plane satisfecit.

Quod idem extenditur ad commutationem in opus quod evidenter et sine ulla dubitatione saltem sit promisso operi aequale et simul probabiliter sed dubie melius. S. Alphonsus l. c. n. 244, quum retulisset circa commutationem in opus non plus quam aequale diversas opiniones, ita concludit: "Conveniunt autem . . . Doctores, quod si materia sit certo aequalis *et* probabiliter aut dubitanter sit melior, tunc propria auctoritate recte fit commutatio, quia tunc materia est semper moraliter melior."

Difficilius solvitur quaestio, liceatne proprio arbitrio pro opere vel re promissa praestare aliam non meliorem, sed aequalem: quod alii mortalis peccati incusant, alii venialis, alii sine ullo peccato fieri posse censent si modo de aequalitate operis omnino constet. Prima opinio severior est; nam sane non deprehenditur *gravis* deordinatio ne in eo quidem, quod quis rem praestet promissâ paullo sed non multum deteriorem, minus igitur etiam gravis peccati accusare potest, qui praestat rem aequalem. Postrema sententia videtur benignior, ideoque media eligenda, nisi accedat *justa causa:* alioqui rem promissam ipsam praestare semper melius est atque Deo magis placens, quam inconstanter agere atque res promissas commutare.

Restat videre, num requiratur consensus tertii, si in ejus favorem votum factum sit, ut liceat dispensare vel commutare votum in opus plane aliud, quo fiat ut tertius ille favore isto non fruatur. Quod licere dicendum est, quoties relatio *justitiae* non intercedat: ergo semper, antequam votum a tertio illo acceptatum fuerit; sed etiam post acceptationem, si obligationem justitiae erga tertium noluerit vovens in se sumere, sed principaliter in obligatione erga Deum voluerit sistere. Fateor tamen commutationem in rem aliam aequalem, tertio illo praetermisso, in tali casu magis etiam quam antea

censendum esse peccatum *veniale*, quum interveniat quaedam fidelitatis laesio erga hominem. Quibus consentit S. Alphonsus l. c. n. 255.

Haec quidem de obligatione ipsius voventis. Addendum est, quae sit obligatio haeredis ejus, qui vovit, sed antequam votum praestiterit vita functus est.

In qua quaestione distinguendum est votum personale et votum reale. Votum personale, quo promittitur actio personaliter praestanda impleri nequit, nisi ab ipso vovente, ita ut ex eo nulla obligatio transeat ad haeredem, saltem si est pure personale. Votum reale, quo *res* praestanda promittitur, non solum personam voventis obligat, sed etiam ejus res seu possessiones gravat. Quatenus igitur bonis defuncti onus impositum est, illud onus portari debet ab haerede defuncti; idque, maxime si testator id haeredi imposuit, ex justitia erga defunctum, alias etiam ex eadem justitia propter interpretativam defuncti voluntatem. Imo, etiamsi ad haeredem non transeat obligatio religionis ex voto, nihilominus quum agatur de causa pia, in cujus favorem res praestanda sit, et quae mortuo haerede, aliquatenus jus ad rem contra haeredem habeat, haeres, nisi impleat, aliquo modo contra religionem peccat.

Difficultas est pro eo casu, quo vovens impie noluerit votum implere, atque haeredem ab omni obligatione immunem declaraverit vel etiam jusserit non implere. Videri potest defunctus in tali casu donationem omnium bonorum suorum fecisse, etiam ejus partis, quam Deo piaeve causae promiserat; sed donatio et traditio alicujus rei praevalet promissioni ejusdem rei alteri factae: ex quo sequi videtur, defunctum quidem peccasse, sed haeredem neque ex justitia neque ex religione ad quidquam teneri.

Atque ita revera communiter docent, si agitur de voto, quo defunctus certam et determinatam rem v. g. calicem voverat, sed ipsam hanc rem alteri postea dono dedit, vel pro legato in testamento reliquit.

Verum non minus communi consensu docent, *haeredem* teneri etiam contra voluntatem defuncti ad reale votum praestandum. Conferri potest Sanchez, l. c. n. 25 sqq.; Lugo, de

jure et just. disp. 23, n. 100 sq. Cujus rei ratio haec est potissima, quod haeres personam defuncti repraesentet, et sicut in ejus bona, ita etiam in ejus onera et debita intrare debeat saltem secundum vires haereditatis. Onus autem illud voti realis defunctus a se excutere non potuit, ideoque etiam post ejus mortem manet illi inhaerens, qui ejus personam repraesentat. Quae dispositio, nisi sit juris naturalis, saltem in ipso jure naturali fundamentum habet atque positivis legibus est stabilita. Neque dubium est, quin etiam a jure ecclesiastico haec dispositio teneatur: quod et communis theologorum doctrina manifestat, et generali principio confirmatur, secundum quod jus canonicum, nisi proprias leges condiderit, communi quoad res temporales utitur. Cf. etiam in simili re c. 17, X. 3, 26.

II. Ex iis quae dicta sunt, facile efficitur responsum ad casum propositum.

1. Quoad votum donandi 200 doll. male egit Claudius ex offensione erga parochum illud commutando, ideoque illa actio commutandi Deo sane non placuit, sed displicuit, idque si Claudius ex *odio* egerit, graviter displicuit, isque mortaliter peccavit, alias—id quod videtur re ipsa obtinuisse—venialiter. Verum res ipsa quae voto promissa erat, et quae re praestita est, est evidenter aequalis, finis seu destinatio, ob missionis penuriam, fortasse melior: quapropter res ipsa commutata, seu commutatio *quoad rem* Deo non displicet; neque Claudius ad aliud quid amplius tenetur.

2. Quoad votum exstruendi altare vel dandi impensas 1,000 doll.—(1) Claudius graviter peccavit nolendo hoc votum implere atque tentando haeredem suum plane liberare; id enim egit, quum summam illam relinqueret haeredis arbitrio etiam in causas profanas impendendas.

(2) Quodsi summam 1,000 doll. jussisset dari alii causae piae indigentiori loco ecclesiae in qua voverat se velle altare exstruere, haec *commutatio* voti dijudicanda esset secundum ea quae modo dicta sunt de priore voto Claudii quoad 200 istos doll. Atque si *certam* causam piam Claudius assignasset, haeres obligaretur *huic* causae summam assignatam dare. Si

causam piam in genere dixisset exclusa causa altaris, haeres pro arbitrio *posset* quidem piam causam, si vellet indigentiorem, eligere; sed ad hoc non teneretur, sed posset etiam causam illam pristinam exstruendi altaris eligere, quippe cujus *exclusionem* Claudius facere non potuerit. Nimirum quum Claudius commutationem voti *nullam* fecerit, obligatio illa *realis* a Claudio contracta sive jure naturali, sive jure ecclesiastico ad haeredem transit etiam invito defuncti: ad summum haeres *potest* obligationem illam in aequivalentem commutare, sicut poterat defunctus, eo quod talis commutatio non sit defuncti voluntati contraria.

(3) Quum igitur in casu nostro a defuncto impletio voti *aequivalens* haeredi re vera concessa fuerit (id concessum est, eo quod aut aequivalentem aut nullam impletionem postulaverit, exclusa formali impletione): haeres quum superabundanter implevit dando summam dimidio majorem pro causa indigentiori, oneri ex haereditate accepto sibi incumbente, plane dicendus est satisfecisse. At, ut jam dixi, non tenebatur hac in re defuncti voluntati sese accomodare; sed potuit summam a Claudio promissam in altare exstruendum pro ecclesia parochiali impendere.

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EUTRAPELIA: HINTS FOR JOVIAL PRIESTS.

PRIESTS are proverbially of a cheerful disposition; and the American priest, who is no exception to this rule, finds himself quite naturally in harmony with the optimistic tendency which characterizes the genius of the American people. At the same time, the observant student of our social life cannot but note a growing disproportion between the religious element and the general tendency to satisfy the innate appetite for amusements. The aim of the present essay is to plead a rational and ideal cheerfulness by expounding the intellectual and ethical motive of the reality of cheerfulness.

Eutrapelia (from εὐ *well* and τρέπω *I turn*) is the faculty of turning well one's discourse, jokes, play, and actions so as to create cheerfulness. Eutrapelia is used in a good and a bad sense. Plato, Aristotle, St. Thomas, Erasmus, Isaac Barrow, and others laud it under the names of facetiousness, easy drollery, gaiety, amenity of disposition, airiness of spirit, gentle joke, urbanity, politeness with a dash of irony, good humor, vivacity, conformity to good manners, refinement in wit and pleasantness, sprightliness, quiet lightheartedness, harmless joviality, the gleeman's art, the habit of graceful wit and politeness. Horace (Ep. I, 18), Juvenal, Butler, and others have stigmatized it by applying to it such appellations as, buffoonery, foolish talking, scurrility, heartless cynicism, impious frivolity, raillery, sneering, jeering, and scoffing. Even St. Paul knows eutrapelia in a bad sense (Ephes. v: 4), referring rather to the misuse of eutrapelia, "which is to no purpose."

Nature of Eutrapelia.—Eutrapelia is a social virtue displayed in honorable games, decent diversions, innocent jokes, and well-chosen conversations. It relieves the monotony of play, facilitates the cultivation of graceful manners, and improves public morals. St. Thomas (*Summa*, 2, 2, qu. 168, 2) regards it as a species (*pars potentialis*) of the virtue of temperance or moderation, for it regulates the appetite for pleasure. Moderation is, therefore, the keynote in the whole gamut of eutrapelia.

Pagan Philosophy and Eutrapelia.—Aristotle (*Nic. Eth.* II, 6) defines virtue to be a praiseworthy habit of good actions and the *media aurea* between two extremes—one in excess, the other in defect. Painful or pleasant emotions, he says, accompany our actions. In pleasant emotions we must consider both quality and quantity. A moderate dose of pleasant emotion invigorates the mind when exhausted by too much exercise. Life is a great drama composed of two elements, the pathetic or tragic and the ludicrous or comic. The latter is intimately bound up with the sense of pleasure. Pleasures are divided into noble or intellectual pleasures, such as may be found in artistic, literary, or musical pursuits; and into sensible or physical pleasures, which engage the bodily

faculties; but all of these, regarded in the moral order as eutrapelia, become a virtue. Kant was, therefore, wrong in proscribing pleasure from ethics. Plato gauged eutrapelia by the standard of the Socratic *Kalonkagathon.* The Cyrenaic school was more or less addicted to hedonism; the Epicureans gave themselves up to dissipating Sybaritism; the Stoics preached "divine" apathy and contempt of pleasures. Athenæus has left us a vast mass of table-talk which might serve as a propædeutic to the study of refined wit. It is not of the gross and sarcastic nature like the "table-talks" of Martin Luther. We read in the travels of Anacharsis that there was a society at Athens to which belonged about 60 men endowed with brilliant wit. They met frequently in the temple of Hercules to divert themselves with bon-mots and attic wit, and to pronounce their humorous decrees in the presence of a great and curious audience. Similar organizations, sometimes of a political nature, are known to have flourished in other lands, such as, for example, the "Republic of Babin" in Poland.

The fine and elegant Cicero was of a facetious turn and fond of hilarity (*Ad Quint.*, II, 12). "Sports and merriment" —this is his reason in *De Officiis*—"are not always dishonorable; but we are to use them as we do sleep and other kind of repose, when we have dispatched our weighty and important affairs." "There is a certain limit to be observed even in our amusements, so that we may not abandon ourselves too much to a life of pleasure, and, carried away by such a life, sink into immorality." George Macdonald gives us the same thought in other words when he says: "You can't live on amusement. It is the froth on water—an inch deep and then the mud." Plutarch admits that "the most grave and studious use feasts, and jests, and toys, as we do sauce to our meat." An over-pleasure is like an inexorable and cruel sphinx who rears children and sustains their growth a while, only that she may the more relentlessly devour them.

Even the stern Lycurgus considered facetiousness as the "sal qui sapit omnia," and ordered it in the common assemblies of the Spartans. In each of the public halls was

placed the idol of Laughter. Laughter is the manifestation of merriment. Who laughs, thinks; only brutes and idiots do not laugh, because they cannot think. All pagan specimens of eutrapelia were only silhouettes of the corresponding Christian virtue. Although paganism personified and deified eutrapelia under the name of *Graces* (*Charites*), the goddesses of social mirth, yet it never attained the lofty Christian conception of eutrapelia. The witty Odysseus, with his cheerful mendacity, was the best representative of pagan eutrapelia. No pagan could have produced a Don Quixote.

Demonstration.—Man is by nature a social being who yearns for happiness. The ordinary intercourse of society is impossible without good fellowship. Eutrapelia belongs to the tasteful and refined mode of convivial interchange. It gives a pleasant taste of happiness to all diversions, amusements, jokes, and conversations. It is the perfume of gentle life, "a graceful ornament to the civic order, the Corinthian capital of polished society." Social relations entail social duties. Eutrapelia does not produce insensibility to duty. It merely relieves it. It is the "laborum dulce lenimen" and "animi solamen," as St. Thomas says (*loco cit.*). It is the oil to lubricate the wheels of labor, the moral tonic for the countless worries of mind, and the balm for all sorrows. It develops character by cultivating finer sensibilities. It stands as a virtue under the tutelage of graceful manners and good morals, and rectifies our moral sense. It must be, therefore, purified by the influence of Christian religion, because virtue consists in rightly regulating emotions and natural propensities. "Amusements," says David Thomas, "are to religion like breezes of air to the flame; gentle ones will fan it, but strong ones will put it out." Amusements and joviality should be regulated by the moral code.

Eutrapelia is suggestive of gentle feelings which flow from meekness, the virtuous lieutenant of enlightened piety. It is no drapery of sycophancy, no moral veil of frivolity; for it is the luxury of doing good and of avoiding mischievous practical jokes or the witticisms of a "black-

hearted man" (Horace, *Sat.* I, 4). Its exercise must be restrained within the bounds of reason, which always chooses the right means to the proper end. Father Lehmkuhl, in his *Theologia Moralis*, tells us that the craving is stronger for an excess of eutrapelia than for a deficiency of it. The reason is that eutrapelia has its source largely in the imaginative faculties, and is, therefore, inclined to exaggerate rather than to lessen. Imagination is the vehicle of cheerful conceptions. If we avoid the *ne quid nimis* we shall have eutrapelia in season and out of season. "Quod abundantius est, a malo est. Est modus in rebus, sunt certi denique fines" (Horace, *Sat.* I, 106). Eutrapelia is not the *Ultima Thule* of life; it is not the bread essential for life, but the sauce and sweetmeats; it is the ornamented and gilded frame of the portrait of God in our soul.

Antagonists.—The spirit of true piety is cheerfulness. Joy, writes Father Faber, was the original intent of the creature; it is not the sad and gloomy thing that morose fanaticism or morbid asceticism would make it. The gloomy Zoroaster, the inventor of the Janus-god of good and evil, thought that life is a perpetual warfare between the good soul and the evil body. The ancient Gnostics accepted this doctrine and concluded: if the spirit or the soul, chained to the body or to matter, aspires to emancipation, then, to attain this end, the body must be crushed by the lusts of flesh. The Manichæans, the Beghards, the Patarines of Lombardy, the Albigenses of Southern France, the Humanists, and the rationalistic "Reformers," were in reality mere sensualists, and would find their place in the garden of Epicurus, or, as Milton designates it, in the sty of Epicurus. Others again believed with the Caliph Omar, who used to say that we must make a hell of this world in order to merit heaven in the next. The Cato-like Mahomet, the founder of cold and barren Islam, prohibited the use of wine and of innocent games. Hindoo saints, Buddhist pessimists, tyrants of the type of Julian the Apostate and Cromwell, sentimental quietists, splenetic Puritans, and extremists like Tertullian discarded harmless amusements or innocent plays and cul-

tivated a spirit of sullen gravity and of unnatural austerities. "The devil is a spirit of terror and sadness" (Luther's Table-talk); but eutrapelia is the outcropping of cheerfulness or spiritual joy, which is "one of the fruits of the Holy Ghost" (Gal. 22). True religion does not permit us to take a morose view of the things of this life.

The Catholic Church.—Hence, the Church has not placed eutrapelia on the *Index expurgatorius;* in sooth, the spirit of the Church is the most congenial atmosphere for the development of eutrapelia. Holy Writ sanctions a moderate and becoming use of amusements, diversions, recreations, and harmless fun. "Let the just feast and rejoice before God and be delighted with gladness" (Psalm 67: 4). "Rejoice with them that rejoice" (Rom. 12: 15). Judaism, the forerunner of Christianity, was not averse to eutrapelia. The Jews proscribed, indeed, the pastimes of the Gentiles. Before the reign of the Idumæan Herod they had no hippodrome to maltreat animals, no stadium for the exercise of the pentathlon, no odeum to gratify the ear with voluptuous music, no theatre for the exhibition of shameless plays and dances, no amphitheatre or circus to brutalize the mind by savage butchery of men and beasts. The diversions of the Jews were of a loftier and deeply religious character. Moses ordained that the great yearly festivals should be associated with joyous assemblages to encourage the spirit of social life, the sense of hospitality and of patriotism. In this way the rejoicing before Jehovah made religion dear to all and kept men from evil pastimes. Only the Purim of a later age, a sort of Bacchic orgie or carnival, introduced the boisterous sports and licentiousness which Aman's name recalls.

Christianity, that is, Judaism transformed by Christ to the standard of the Sermon on the Mount, gave a fresh impetus to eutrapelia. Jesus Christ taught us to serve our Lord with gladness and joy (Phil. 4: 4). In thus serving God "we promote His honor and glory, because we show we do it with affection;" we edify our neighbors, because we prove that the road of virtue is full of joy.

We know that our Lord attended with His Divine Mother the marriage feast where, to promote the festive spirit, He worked His first miracle. The Acts (2: 14) relate that the primitive Christians "took their meals with gladness and simplicity of heart;" and the love-feasts or *agapes*, those banquets that were eaten in martyr-chapels and in the churches and cemeteries, were a great means of promoting fellowship and Christian eutrapelia. "Wakes" have their origin in a fashion similar to that of the old agapes; although like modern "Church-ales," fairs, picnics, excursions, and "smokers," they are frequently turned into modes of inviting the devil of drunkenness, whilst some of these amusements are made a pretext to enrich the Church of God.

Mediæval chivalry did not neglect the cultivation of eutrapelia. The courts of royalty and the nobility of the Middle Ages had their jesters, merry counsellors, and minstrels, whose business it was to entertain the household with naïve remarks, rebuffs, lively repartee, puns, with travesties and quips and cranks. This sort of *bonhommie* had an important place in the society of those days. Take up the romances of the ages of faith; they are replete with jesting humor and ready wit, like the heroic stories of Samson. Serious occupations were followed by comic pastimes, all tempered by religious enthusiasm. The most fashionable of all the sports were the jousts or duels and tournaments, of a sort with our modern yeomanry manœuvres. At the conclusion of the latter spectacles, all gallant knights turned from Mars to attend the Muses, from the arena to the "round table," where they doffed their mail and vizor and joined in the heartsome glee. It was then the turn of the minstrels and troubadours, who entertained the merry company by jest without jeer, by laughter without scorn, by wit-sallies without malice, by joke without offense to their neighbor, whom they loved like themselves. They were not like the parasites who corrupted the society of ancient Greece. Religion was a chastening influence in every phase of life, and taught men the golden rule; thus their assemblies became academies of *noblesse* and

urbanity. Religion, either speculative or practical, never served there, as in our modern salons, as a butt for impious jests, insolent lampoons, sacrilegious persiflage and blasphemous pasquinades. The Middle Ages knew but one species of eutrapelia, which, to use the words of Cicero, "if made in season, and when serious pursuits are relaxed, is worthy of a virtuous man."

The leisure hours of a holiday were not then spent in excessive dancing or paying nightly court to King Gambrinus, but in festive mirth of a more becoming kind. The great holidays were occasions of public festivals, when religious or sacred dramas were presented to the people for their instruction and amusement. These plays inculcated sublime dogmas of the faith by representing scenes from the Bible. The seriousness of the subject, as in the "Autos Sacramentales," was at intervals interrupted by pantomimical fun to make the play more acceptable and interesting to the uneducated or less instructed among the audience. Beelzebub and his dark court were introduced in their fiendish livery to amuse with their buffoonery, tumbling, and shouting. Other plays, called Moralities, were allegorical interpretations of moral doctrine, taking some particular virtue, which was held up for the admiration of those present, whilst at the same time the opposite vice was condemned. Here the personification of vice as a clown or a fool formed the comical part of the action. In another class of ecclesiastical plays, called the Miracles, scenes taken from hagiology were vividly portrayed. The serious dialogues were here also interspersed with laughable interludes, mummery, satirizing or burlesquing pagan wickedness under the mask of a Faun.

The highest festivals were observed with cheerfulness and piety. Later on, it is true, they degenerated frequently into a sort of Saturnalia, with merely a veneer of Christianity. The ecclesiastical dramas were superseded by other plays devoid of all Catholic spirit. To those quaint spectacles, incompatible with Christian decorum, belong, during Christmastide, the Feast of Fools, with mock ceremonies of Holy Orders; the Feast of the Boy-Bishop, ridiculing the ritual and satirizing

the discipline and organization of the Church; the Feast of Asses, commemorating with braying,[1] the flight of the Holy Family into Egypt or the prophecy of Balaam; at Eastertide there were those religious orgies whose grotesque buffoonery supplied the *risus paschalis.* Even during the penitential season of Lent, when the Church mournfully sings:

> Utamur ergo parcius
> Verbis, cibis, et potibus,
> Somno, *jocis* et arctius
> Perstemus in custodia—
>
> [Hymn: *Ex more docti.*]

the popular taste could not withstand the desire for pleasure. During the great symbolical procession of the "Genius of Religion," which took place on Good Friday, learned theologians would spit at one another that the people should not be without some spiritual fun. Some *spumantes grammatici* of the celebrated Sorbonne attempted, despite ecclesiastical censures, to apologize for and defend such unseemly conduct, by comparing men with well-corked casks filled to overflowing with the sweet wine of folly, which is liable to burst the cask if allowed to ferment by continual devotion and piety. The frivolity of such silly diversions, wherein the clergy became the target of unbecoming jibes, facilitated the work of the humanists who made all religious belief and feeling the object of their persiflage and taunts, a fact which largely contributed to the depravity of morals, which brought on the so-called Reformation.

The masterpieces of Christian art manifest also a humorous naïvete of spirit. Thus is Raphael's Bible in the loggia of the Vatican tricked out with phantastic arabesques and mythological drollery. The Last Judgment of Michael Angelo presents, in the caricature of a cardinal as Judas Iscariot, an overdose of a somewhat malignant humor. Many other works of this period (Paul Veronese's The Disciples at Emmaus; Giulio Romano's Madonna and other paintings,

[1] "The Prose of the Ass on the Feast of St. Stephen, and on the Feast of St. John the Evangelist, the Prose of the Ox" during Holy Mass.

especially of the Venetian school) and many of the great religious pictures of the German school (Duerer's Prayer-book; Holbein's Dance of Death) reflect the cheerful and religious spirit of those who executed them.

Other teachers of eutrapelia were the great builders of the monumental cathedrals of the Middle Ages. The many, fantastic gargoyles accentuate strong eutrapelous sentiments in those who fashioned them.

When religious earnestness yielded to sinful frivolity, piety to "works of flesh," and virtuous eutrapelia deteriorated, then Savonarola, the Hotspur of the true reformers, waged war against ruthless diversions on the ground that they stifle higher aspirations, enkindle ungovernable passions in the heart, and make the mind unfit for serious occupation.

Theory of the Saints.—Plato banished poets from his ideal republic. His citizens should be without passion and affections; they should neither laugh nor weep. The saints, the greatest philosophers of the world, would be driven from such a State. Confucius desired that his followers should maintain a grave and majestic exterior, "which is like a palace where virtue resides." The saints have always advised against a grim, pharisaical mien, against tearful sentimentalism, which engenders in the minds of the simple-minded gloomy and repulsive ideas of piety. They were well aware of the truth that rigid austerity renders asceticism repulsive, whilst levity of behavior deprives it of its comely and dignified character. They avoided in their writings the style of the Quaker, prosaic, serious, entirely devoid of fascinating wit. In their reasonings glimpses of pretty pleasantry relieve the stern argumentation, as in the Proslogion of St. Anselm of Canterbury. Holy joy or cheerfulness was a portion of the saints who were in the state of innocence or grace. The joy required in the servants of God, says the Venerable Fr. Alphonsus Rodriguez, in the *Practice of Christian and Religious Perfection*, is not a vain and frivolous one; it is not a joy that makes us break out into loud laughter, or to say witty things, or to join in conversation with everyone we chance to meet. This, indeed, would

be a species of joy unbecoming God's servants; it would be rather a dissipation of mind, immodesty and irregularity. The joy we need is a prudent one that comes from within; for as sadness of mind makes an impression on the body, according to the words of the Scriptures, "a sad mind dries up the bones" (Prov. 17: 22), so the interior joy appears exteriorly, as Holy Writ has it again, "a joyful heart gives a cheerful countenance" (Prov. 15: 15). St. Francis of Assisi wished to see happy faces; he was always displeased when he saw any of his religious sad; because sadness is a sign of a will much indisposed, and of a burdensome body. St. Philip Neri recommends harmless fun and buoyant cheerfulness, saying that melancholy and disturbance of mind are pernicious to the soul, but gladness strengthens the heart and is of great help towards a good life. Therefore, the faithful servant should ever be of joyous and cheery disposition. St. Francis de Sales, in his *Treatise on the Love of God*, says: "The evil spirit has little power over persons whose disposition is gentle and cheerful. . . . Joy and gaiety are not dependent on our exertions; but it is always in our power to be kind, gentle, and affable." St. Cajetan, *venator animarum*, expresses almost the same sentiment: "I would have every pious man to be cheerful, never morose nor sarcastic, lest he deter others from piety." St. Joseph of Cupertino advises: "I like neither scruples nor melancholy; let your intention be right and fear not."

Education without inculcating principles of eutrapelia is soulless pedantry. We read in the treatise of St. Augustine, "On the Manner of Instructing Catechumens," that one must teach cheerfully, suiting the instruction to the characters and capacities of the pupils. Love of God and of souls is the keynote that is constantly audible through the conversations of the saints, mindful of the words of St. Paul that without charity we are nothing. Their discourses were more instructive and edifying than amusing, more replete with sense than with wit. "Words," said St. Louis Bertrand, "must be animated by the spirit of prayer, or they will be but as sounding brass and a tinkling cymbal, pleasing indeed to the ear, but failing to touch or fire the heart." The rules of religious com-

munities provide for stated intervals of relaxation and recreation. Saints are lovers of God, and not lovers of pleasure; nevertheless, we do not find them averse to pleasantry on occasion, because "godliness is profitable to all things" (1 Tim. 4: 7, 8). They generally preferred mental recreation to the material enjoyments of the senses. St. John of the Cross explains this in one of his "Spiritual Maxims:" "Though the goods of sense may deserve to be *somewhat rejoiced in*, when they help a man to raise his thoughts to God, yet this is so uncertain that in general they do a man more harm than good." St. Basil, in one of his letters, has something similar: "The soul, not dissipated by things without, turns back upon itself. Disengaged from earthly worries, it gives over its entire being to the possession of immortal good." Perhaps St. Ambrose inclines to rigorism in his views on this subject. In his *De Officiis Ministrorum*, he lays down some general rules of conduct, commending in the first book a modest behavior to all young Christians, but particularly to clerics. "For the preservation of this virtue, we are to shun all companionship with the intemperate, feasting, and all conversation with women. Leisure hours should be spent at home in pious and befitting studies. Joking, *though it be sometimes harmless*, should, none the less, be wholly proscribed among ecclesiastics. Three things should be observed: appetite should be subjected to reason; moderation should be observed, and everything should be done in its own time and place."

Practice of the Saints.—Hagiography is not a sort of Arabian Nights entertainment, full of comical incidents, full of extravagant jests and odd adventures. It is not the teacher of moral indifference, but the school of virtue. The saints used eutrapelia only as a means to promote the honor of God. The Lives of the Fathers of the Desert contain many instances of delightful humor and of delicate irony with a hidden moral. We read of the hermits of the Thebais, such as St. Coprez, that they received guests with great hospitality and entertained them with pious anecdotes concerning the other hermits who had dwelt in the desert. St. Bessarion, another recluse, gave his only cloak to a poor

man, and left himself possessor of nothing save a book of the Gospels. When questioned about the cloak, he pointed to the book and said: "This book despoiled me of my clothes." St. Poemen, another hermit, was fond of the mirthful chattering of innocent children. "I love," he used to say, "to hear angels' voices; voices that speak of innocence come out of paradise and cannot distract from meditation and prayer."

Lack of eutrapelia was certainly not the "tragic motif" of the life of the martyrs. They joined with St. Paul in saying: "I abound exceedingly with joy and tribulation." Even the pains of martyrdom could not despoil the saints of their cheerfulness. Eusebius writes in his Ecclesiastical History that he saw them "confess the Son of God with joyful courage, hearing themselves sentenced to die with smiles, and some to their very last breath sang psalms and hymns of praise."[2] Some of them, as St. Dulas, invoked Elias-like at the helplessness of the idols. Others employed jests and gentle irony, even during times of their greatest agony. St. Laurentius, when asked where the treasures of the Church were, pointed to a group of poor people standing by and said: "These are the treasures of the Church." Whilst he lay in tortures on the gridiron over a slow fire, he called to the executioner with a playful smile: "I am roasted enough on one side, turn me over." A similar taunt was used by Saints Macedonius, Theodulus, and Tatian, who, when laid on gridirons over a charcoal fire, addressed the governor: "If you wish to eat broiled flesh, Amachius, turn us on the other side also, lest we should appear but half-cooked to your taste." St. James Intercisus smilingly said to his tormentors when his fingers and toes were cut off: "Now the boughs are cropped, cut down the trunk! Do not pity me, for my heart has rejoiced in the Lord." Blessed Thomas More, well known as a great lover of eutrapelia, is said to have retained his habit of humor in presence of his executioners.

Holy confessors frequently found in eutrapelia treasures to

[2] The holy martyrs Marcus and Marcellianus sang Psalm 132.

enrich their merits. They knew how to impart to the ordinary humors and pleasantries of life that higher quality which gives them a moral worth, and thus eutrapelia frequently became a means with them to win over recruits to the faith. St. Athanasius was one day playing the boy bishop with other children, and in the midst of the fun he not only imitated the conferring of baptism, but actually administered the Sacrament validly. St. Felix of Cantalice loved little children at play, and would often, as the fun went on, gather them around him and preach to them in child-like ways about the joys they were to receive in heaven if they loved the good God and were grateful to Him for the pleasure He gave them on earth. St. Ignatius converted a worldly prelate by accepting his challenge to a game of chance, the stake being that the loser should serve the winner for a month. St. Philip Neri passed his life in an air of unaffected gaiety which gladdened all that came within its charmed circle and shone forth in all he did. He is remembered for his geniality, patting the cheeks of the little ones, pulling their ears gently, and coaxing them to become virtuous. His good humor was contagious. Divine Providence chose him to counteract the luxuries and worldly enjoyments of his age. His room won the name of the "house of Christian mirth." In like manner eutrapelia was a most striking trait in the character of St. Bernardin. His genial conversation at mealtimes was not only entertaining, but most instructive.

The lives of the Celtic and British saints are replete with stories showing their love of humor and adventure. It suffices to refer to the careers of St. Columba, St. Brendan, St. Moling, St. Cuthbert. St. Adhelm used minstrelsy in order to attract hearers. He often recited the popular ballads, interpolating passages of a religious nature, to impress the people with sentiments of true piety.

Some of the saints, such as St. Bernardine of Sienna,[3] St. Anthony of Padua, St. John Capistran, were particularly fond of puns, jocular allusions, and humorous sallies, whence grew a

[3] *Cf.* his sermon "De amore gaudioso."

particular style of preaching, *ars barlettandi*, so called after the Italian Dominican, Gabriel Barletta. Sermons of this type were found to be a good antidote against the habit of dozing during the service, whilst it served the purpose of impressing more vividly certain truths of faith.

Conclusion.—Young America is enthusiastically devoted to sports. Our unscrupulous newspapers cater to the sporting proclivities of the public by giving their columns to the whole catalogue of amusements. Many of the games are not bad from any evil tendency in themselves, but are in danger of becoming so by engrossing too much of the attention of the young and retarding development along higher lines of growth by squandering the time that ought to be devoted to more serious and nobler pursuits. Only a Macchiavelli would apologize for the Pickwickian frills of our disporting Philistines, the Mephistophelian jokes of our frisky youth, and the hydra of jingoism in conversation. Hogarth might find here a fit object to satirize the Don Quixoteries of our gamesters.

Practical Catholics cannot be indifferent to a fondness of amusement which is weakening the religious sentiment. The Church is not an amusement bureau. She must counteract the evil influence of modern times by correcting the taste for enjoyment and directing into right channels the excessive tendency and desire for amusement in our youth. The social adjunct attendant upon our Church organizations is the remedy if it can be made an intellectual stimulus and a vehicle of moral instruction. It should blend piety and natural joy, according to the maxim: "Rejoice *in the Lord always*, I say, rejoice" (Phil. 4: 4).

ANSELM KROLL.

La Crosse, Wis.

Analecta.

EX ACTIS LEONIS.

I.

LEO XIII GRATULATUR ALUMNIS COLLEGII AMERICANI SEPTENTRIONALIS OCCASIONE QUADRAGESIMI PERACTI ANNI EX QUO COLLEGIUM CUM LAUDE VIGET.

LEO PP. XIII.

Dilecte Fili, Salutem et Apostolicam Benedictionem.

Paternus amor, quo foederatas Americae civitates amplectebatur, suasit Decessori Nostro ut Collegium in urbe hac condendum curaret, ubi, in spem sacri cleri inque patriae bonum et ornamentum, adlecti ex iisdem civitatibus alumni educarentur. Non absimili Nos caritate affecti, Collegii ipsius utilitatibus provehendis Nostras desiderari industrias haud unquam permisimus. Nam, ad dignitatem splendoremque augendum, illud *Pontificii* titulo insignivimus. Quod autem caput est, ut cultu frequentiaque floreret, et leges condidimus, et Americae

Antistites ne suam deesse operam paterentur, saepius pro re nata hortati sumus.

Has porro Decessoris Nostri Nostrasque curas non plane frustra fuisse positas, ab eventu cognoscimus. Quadragesimus en annus est quo Collegium cum laude viget, nec sane vestratum Ecclesiis emolumento caruit. Qui istic in disciplinam virtutis doctrinaeque fuerunt, sunt qui munere episcopali, sunt qui docendo vel paroecias moderando, utilissimum religioni et patriae impendunt laborem. Ubicumque vero fidelium cura Collegii alumnis est demandata, vivere illic catholicae veritatis amor et fides in Romanam Sedem in exemplo videtur.

Quamobrem dum jure Deo, secundumque Deum Apostolicae Cathedrae, habetis gratiam ; merito etiam Collegio vestro gratulamini, quod huc usque egregie Ecclesiae se probavit. Pergite jam magisque in dies florete. Cum enim patria vestra humana semper incrementa capiat, opus sane est viris scientia virtuteque insignibus, qui quae fidei ac pietatis sunt pari studio promoveant. Laetitiam igitur vestram toto animo communicamus, et testem benevolentiae Nostrae ac munerum divinorum auspicem Apostolicam benedictionem tibi, dilecte Fili, alumnisque Collegii universis tum qui sunt, tum qui fuerunt amantissime impertimus.

Datum Romae apud S. Petrum die 11 Decembris MDCCCXCIX, Pontificatus Nostri anno vicesimo secundo.

LEO PP. XIII.

E SACRA CONGREGATIONE RITUUM.

I.

FESTUM S. BEDAE VENERABILIS EXTENDITUR AD UNIVERSAM ECCLESIAM, CUM OFFICIO ET MISSA PROPRIA, ADDITA DOCTORIS QUALITATE.

URBIS ET ORBIS.

Quo Sancti Bedae Venerabilis, tot illustrium scriptorum et summorum Pontificum praeconiis condecorati, honor et cultus augeatur, complures sacrorum Antistites praesertim ex

Anglia, supplicibus ad Pium Papam IX fel. rec. litteris, et nuperrime iteratis precibus Sanctissimo Domino Nostro Leoni Papae XIII porrectis, enixe postularunt, ut dies festus huius sancti ac praeclari Confessoris in toto Catholico orbe agi valeat cum Officio et Missa propria Ecclesiae Doctoris, prouti aliquibus locis atque universis sodalibus Benedictinis et Cisterciensibus iamdiu concessum fuit. Illud etiam Ven. Card. Bellarmini effatum ingenti cum animi gaudio atque spe commemorarunt: *Beda Occidentem, Damascenus Orientem sapientia sua illustravit;* insimul asserentes ea omnia quae iuxta Benedictum XIV in Opere de Canonizatione Sanctorum lib. IV part. 2. cap. 11, n. 13, pro adiudicando titulo Ecclesiae Doctoris necessaria sunt, Sancto Bedae apprime convenisse.

Placuit autem ipsi Sanctissimo Domino Nostro eiusmodi tam gravis negotii examen Sacrorum Rituum Congregationi committere. Quae exquisito prius doctissimi viri suffragio typis cuso, in Ordinariis Comitiis die 11 Iulii hoc vertente anno ad Vaticanum habitis, infrascripto Cardinali Sacrae eidem Congregationi Praefecto et Relatore, sequens dubium discutiendum atque expendendum suscepit: "An sit extendendum ad universam Ecclesiam festum S. Bedae Venerabilis cum Officio et Missa propria, addita Doctoris qualitate?" Et Sacra eadem Congregatio, omnibus rite perpensis, auditoque R. P. D. Ioanne Baptista Lugari Sanctae Fidei Promotore, rescribendum censuit: "Supplicandum Sanctissimo pro extensione Officii et Missae S. Bedae Venerabilis ad Universam Ecclesiam, addita Doctoris qualitate." Quam resolutionem Sanctissimo Domino Nostro Leoni Papae XIII ab ipso infrascripto Cardinali relatam, Sanctitas Sua ratam habuit et confirmavit, atque insuper ex ipsius Sacrae Congregationis consulto concedere dignata est, ut Festum S. Bedae Venerabilis cum Officio et Missa propria Confessoris et Ecclesiae Doctoris, prouti haec approbata sunt, die 27 Maii, quae est natalitia, eaque impedita iuxta Rubricas, die prima insequente libera, ab universa Ecclesia sub ritu duplici minori inde ab anno 1901 in posterum recolatur. Tandem idem Sanctissimus Dominus Noster supradictum Officium cum Missa de S. Beda Venerabili, sub enunciato ritu in Kalendario Universali et in novis

editionibus Breviarii et Missalis Romani deinceps inseri iussit. Contrariis non obstantibus quibuscunque.

Die 13 Novembris 1899.

C. E. P. *Card.* MAZZELLA, *S. R. C. Praef.*

L. ✝ S. D. PANICI, *S. R. C. Secret.*

II.

INSTRUCTIO

DE MODO CELEBRANDI TRIDUANA SOLEMNIA OCCASIONE ALICUIUS BEATIFICATIONIS.

Haec triduana solemnia consistunt in cultu et honoribus Altarium prima vice per tres dies continuos novo alicui Beato tribuendis. Huiusmodi cultus caeremoniae praecipuae *stricte liturgicae* sint oportet, quae nimirum Missam solemnem et etiam, si commode fieri possit, Vesperas solemnes complectantur. Permittuntur autem praeter illas et aliae functiones ecclesiasticae, uti preces quaedam cum interposita Oratione Dominica et Angelica Salutatione, Litaniae Lauretanae, necnon, praevio tamen consensu Ordinarii, solemnis Benedictio cum Sanctissimo Eucharistiae Sacramento.

Oratio panegirica fiat inter *Missarum solemnia* post cantatum Evangelium, quae in casu habebitur velut Homilia; vel etiam sive ante sive post Vesperas recitari poterit. Tertia vero die non omittatur cantus solemnis *Te Deum* cum oratione solita *pro gratiarum actione.*

Haec dispositio, quae pariter in Octavariis solemnibus occasione alicuius Canonizationis servanda est, a Sanctissimo Domino Nostro Leone Papa XIII in audientia diei 24 Iulii 1899 approbata fuit.

Datum ex Secretaria S. Rituum Congregationis, die 24 Iulii 1899.

C. *Card.* MAZZELLA, *Praefectus.*

L. ✝ S. D. PANICI, *S. R. C. Secretarius.*

III.

IN DEDICATIONE ARCHIBASILICAE SSMI SALVATORIS.

ADDITIO AD VI. LECTIONEM BREVIARIO ROMANO INSERENDA.

Quod autem Pius nonus perficiéndum censúerat, LEO décimus tértius, cellam máximam, vetustáte fatiscéntem, ingénti molitióne producéndam laxandámque curávit, vetus musívum, multis jam antéa pártibus instaurátum, ad antíquum exémplar restítui et in novam ábsidem, ópere cultúque magnífico, exornátam transférri, áulam transvérsam laqueári et contignatióne reféctis expolíri jussit, anno millésimo octingentésimo octuagésimo quarto, Sacrário, aede canonicórum perpetuáque ad Baptistérium Constantiniánum pórticu adjéctis.

Concordat cum Originali approbato.

In fidem etc.

Ex Secretaria Sacror. Rituum Congregationis die 17 Novembris 1899.

L. † S. DIOMEDES PANICI, *S. R. C. Secretarius.*

E S. POENITENTIARIA.

AEGROTI QUI CARNES EDUNT NON VI INDULTI, SED OB MORBUM, EDERE POSSUNT IN DIEBUS IEIUNII CARNES SIMUL ET PISCES.

Eme Princeps:

Titio aegrotanti opus est in diebus ieiunii non solum ut plurima comestione reficiatur, sed etiam ut carnibus utatur; poterit-ne *simul* piscibus uti?

Mihi videtur affirmative respondendum. S. Officium (die 23 Ian. 1875) obligat *ad non permiscendas epulas* etiam illos qui "*carnes sumunt vi indulti,* et non tantum *eos* qui ieiunant;" revocat Decretum diei 24 Martii 1841, ubi "etiam ii qui excusantur *ab unica comestione propter impotentiam vel laborem,* edunt carnes *vi indulti* et proinde tenentur *ad non permiscendas epulas.*" Non loquitur de iis qui edunt *carnes* ob morbum.

Ex quibus, S. Officium sinit supponere vel permittit credere quod ii qui edunt carnes non vi indulti, non tenentur *ad non permiscendas epulas.*

Hanc opinionem exposuerunt Ballerini-Palmieri, Op. Mor. V. II, tr. VII, n. 26 (editio 2.ª p. 797); Génicot (Prof. Lovanien.) V. I, p. 444 (ed. 2ª); D'Annibale, V. III, n. 138 (editio 3ª); Bucceroni, Instit. V. I, n. 1607.

S. Purpuram reverenter deosculans, me profiteor Dvmum in X.to N. N.

Die 18 Dec. 1898.

Sacra Poenitentiaria, consideratis expositis, respondet: *Oratorem sententiam auctorum, quos citat, tuta conscientia sequi posse.*

Datum Romae in S. Poenitentiaria, die 9 Ianuarii 1899.

B. Pompili, *S. P. Corrector.*

Conferences.

THE AMERICAN ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman Documents for the month are:

I.—APOSTOLIC LETTER. The Holy Father congratulates the Rector of the North American College, Rome, on occasion of the fortieth anniversary of its foundation.

II.—S. CONGREGATION OF RITES:

1. Extends the Office and Mass of St. Bede (the Venerable), with the title of "Doctor Ecclesiae," to the universal Church; the feast to be celebrated on May 27th. The Office becomes obligatory in 1901.
2. Prescribes the manner of celebrating a triduum on occasion of a solemn Beatification.
3. Ordains change in the Sixth (Breviary) Lesson of the Office "In Dedicatione Basilicae SS. Salvatoris."

III.—S. PENITENTIARY decides that persons dispensed from abstinence *on account of sickness* are free to eat flesh meat and fish at the same meal on fast-days.

JUBILEE FACULTIES.

In the two Jubilee documents, published in the last number of the REVIEW, the Sovereign Pontiff states that the principal fruit to be hoped for from the exercises of the Holy Year, which closes the century, is the cleansing of consciences by an effort to perform works of penance so that souls restored to grace may grow in the pursuit of virtue.

With this end in view, he prescribes not only penitential pilgrimages or visits to the Basilicas, but appoints special confessors (*poenitentiarii*) stationed in the different churches of the Holy City to impart absolution and assign condign penances to those who with true contrition approach the holy tribunal.

These confessors have special faculties to absolve from all kinds of censures and reservations in the case of religious, regulars and seculars. Penitents who happen to be under public censure may obtain a written declaration from the Roman Penitentiary Office in proof that, having complied with the prescribed conditions, they have been duly absolved from such censures.

The faculties include the power to commute private vows, even such as are ordinarily reserved to the Holy See; as regards the *votum perpetuae castitatis*, it may be commuted unconditionally if it was made before the sixteenth year of age, and not subsequently renewed; in other cases the dispensation from this vow under the Jubilee faculties requires the existence of *periculum incontinentiae ad effectum nubendi.* Similar remission is allowed in cases of a vow to enter religion. Dispensation from occult impediments involving irregularity in clerics, or in certain cases of consanguinity and affinity, are also contained among the faculties of these confessors. For the detailed application of these various faculties we must refer to the original documents in the *Analecta* of the January number, 1900.

As to the visits of the four great Basilicas required for the gaining of the Jubilee Indulgence, confessors may commute the ten required visits to three (with other equivalent penance) for visitors who are too poor or otherwise unable to remain in Rome for ten days. Those who live in Rome, but who are legitimately hindered from making the regular visit to the Churches during the twenty days prescribed for the inhabitants of the city, may have these visits likewise commuted into some equivalent penitential work.[1]

[1] *Cf.* AM. ECCL. REVIEW, January, 1900, page 77.

THE JUBILEE INDULGENCES AND RELIGIOUS.

With regard to cloistered nuns, members of religious houses making simple vows, persons detained in homes, prisons, or hospitals, or valetudinarians and the aged (upwards of seventy years old), inasmuch as they cannot undertake the journey to Rome, receive all privileges of the Jubilee Indulgence if they perform the works prescribed in their own convent, or have them commuted into equivalent penitential works by some confessor duly authorized.

For this purpose the Sovereign Pontiff empowers the bishops to prescribe certain works of penance suited to the condition of the different classes of persons enumerated above, to be performed by them for the gaining of the Jubilee Indulgence. The Ordinaries are to depute a number of prudent confessors to attend to the carrying out of these prescriptions; for Religious houses of men the superiors have the right to designate such confessors for those over whom their ordinary jurisdiction extends.

Religious women in convents (novices as well as professed Sisters) are entitled to the right of selecting for their Jubilee confession (*prima vice*) any priest, secular or regular, who has faculties for hearing the confessions of nuns. Tertiaries or Oblates or other persons living in community, such as the boarders in convents, or persons isolated and who cannot conveniently select a confessor approved for them under the ordinary regulations; furthermore, all persons detained in prison or otherwise confined, or sick, or too old to comply with the injunction of selecting an approved confessor, may make their Jubilee confession (*prima vice*) to any priest whomsoever, provided he have the ordinary faculties of hearing the confession of seculars.[1]

THE OFFICE OF ST. BEDE, "DOCTOR UNIVERSALIS ECCLESIAE."

We publish in this issue the Decree *Urbis et Orbis* of the S. Congregation of Rites, by which His Holiness Leo XIII promulgates the Office and Mass of St. Bede, who is commonly

[1] *Cf.* AM. ECCL. REVIEW, *Analecta*, January, 1900, page 77.

called "the Venerable," for the universal Church, adding the title of "Doctor Ecclesiae" for which the English hierarchy had petitioned the Holy See under Pius IX. According to Benedict XIV (*de Beatif. et Canonis. Sanct.*, lib. IV, p. 2, c. 12, n. 9), the Benedictine and Cistercian Orders have always celebrated the feast of St. Bede as that of a *Doctor Ecclesiae*, but such was not the general practice. The feast is placed on May 27th, and is a *duplex minus*. It becomes obligatory for those reciting the Roman Office (*urbis et orbis*) in 1901 and thenceforward. We shall give the text of the new Office in our next issue.

THE FACULTY OF GRANTING MARRIAGE DISPENSATIONS.

Qu. It has long been a custom with many old priests in certain dioceses of the Southwest, fearing that a couple who were laboring under an *impedimentum dirimens*, would betake themselves to a Justice of the Peace or to some local preacher for marriage, to write a letter to the Ordinary, post it, and forthwith proceed, without waiting for an answer, with the nuptial ceremony, presuming dispensation. Indeed, we may safely say that the practice is universal in some dioceses. Hence the queries:

May such a dispensation be ever presumed merely from fear of marriage before a justice or preacher? Has the bishop the power to extend such a universal faculty of dispensing in such cases? What of the marriages performed or witnessed in that way?

Resp. The practice referred to is certainly unlawful when there is question of *impedimenta dirimentia.*

According to the established canon law, a bishop (or his delegate) cannot make use of a faculty of dispensing (as contained in our *Formulae*) *validly* and licitly except for a just cause actually existing at the time of granting the dispensation.[1] In the case of *diriment* impediments the Sacred Congregation demands that the cause of the dispensation be known, as well as that it be a grave cause: "nunquam dispensent episcopi) nisi causa cognita, ac summa maturitate."[2]

It might be argued that the bishops know the impediments,

[1] *Cf.* Putzer, *Commentarium in Fac.*, ed. V, n. 57.

[2] *S. C. de P. Fide—C. G.* 13 April. 1807.

inasmuch as they are known to their delegates, the pastors who apply for the dispensation, after having had a general understanding with the bishop that he would grant such dispensation whenever they had good reason to ask it. And such good reason they are presumed to have when it may be feared that the parties proposing to contract a marriage which would be invalid by reason of a diriment impediment, would go to a Justice of the Peace or to a heretical minister, unless the dispensation were certainly given. But the law does not in this case of diriment impediments admit of such an interpretation in the use of faculties. It is true in the case of merely impedient impediments, the proportion existing "inter legem in qua dispensandum est, et causam ex qua dispensatio conceditur," allows a bishop to grant a dispensation, although he may doubt whether there is sufficient reason or not, leaving it to the judgment of the pastor who asks the dispensation. In such a case the pastor might be guilty of sin in asking the dispensation, whilst it would nevertheless be *valid* by reason of the bishop's assuming that there was sufficient ground for granting it according to the representation of the priest.

This mode of interpretation does not hold good, however, for dispensations from diriment impediments. These require *in each case* a *causa gravis*, so that a "causa sufficiens pro uno non semper sufficit pro altero impedimento."

It follows, therefore, that each case must be weighed separately according to particular circumstances and the fear that the applicants for a dispensation might go to a magistrate or minister is not sufficient reason for assuming that the bishop must or will grant it. "Causas dispensandi non tantum in abstracto, sed et in concreto seu relate ad omnes casus particularis circumstantias considerari et ponderari debere."[3]

AUTHORSHIP OF THE HYMNS IN THE OFFICE OF THE HOLY NAME.

Qu. In an article in the January REVIEW the three hymns of the Feast of the Holy Name of Jesus are attributed to St. Bernard. Dom Guéranger in his book *Le Temps de Noël*, tome II, pag. 324, says that

[3] Putzer, *loco cit.*

there are "incontestable manuscripts" to prove that these hymns are the work of a Benedictine abbess of the fourteenth century. Is Dom Guéranger right?

Resp. In the English translation (Christmas, Vol. II) of Dom Guéranger's work, *Le Temps de Noël*, the passage in which the authorship of the *Jesu dulcis memoria* is denied to St. Bernard, reads: "The two hymns which follow" (he has just given the hymn for Vespers, *Jesu dulcis memoria*, and is about to give that for Matins, *Jesu Rex admirabilis*, and that for Lauds, *Jesu decus angelicum*) "and which are used by the Church for the Matins and Lauds of the Feast, are by the same writer as the Hymn of Vespers, *Jesu dulcis memoria*. They were for a long time attributed to St. Bernard, but manuscripts have been found, which prove beyond a doubt, that they were composed by a Holy Abbess of the Order of St. Benedict, who lived in the fourteenth century."

Your correspondent asks: "Is Dom Guéranger right?" I answer that he is right in saying that the hymns "were for a long time attributed to St. Bernard," but that he seems to be in error in his ascription of them to an abbess of the fourteenth century. The Bodleian Library contains a MS. which is confidently asserted to be of the twelfth century, and to be probably the original version. It has forty-two stanzas of four lines each. The Bodleian has also another MS. of the thirteenth century, beginning like the former, with the line *Dulcis Jesu memoria*. An Einsiedeln MS. (1288) printed by Morel omits the thirty-ninth stanza. It is to be regretted that Dom Guéranger did not specify the MSS. on which he relied for his opinion, and that he did not mention their *locale*. However, as he declares that they indicate a fourteenth century authorship, the MSS. cannot antedate that century, and his contention falls in the presence of MSS. like those in the Bodleian.

It must be admitted, however, that, while these early MSS. make it possible to hold that St. Bernard composed the great hymn, they cannot assure us of that fact. And it may yet appear that the learned author of the *Année Liturgique* was correct in denying the ascription to St. Bernard. The argument *pro* is apt to rest upon the similarity of some of the

stanzas of the hymn to authentic passages in St. Bernard's prose works. "Sancti Doctoris venam sapit," as Mabillon says. A beautiful illustration of this is found in the sixth lesson of the Feast (S. Bern. *Sermo 15 super Cant.*): "Jesus mel in ore, in aure melos, in corde jubilus." Compare this with the stanza of Lauds:

Jesu decus angelicum,
In aure dulce canticum,
In ore mel mirificum,
In corde nectar coelicum.

The same *Sermo* will furnish other illustration of similarity of thought, although not, I think, a similarity of phrase so striking as that just quoted. An argument founded on such a similarity is, nevertheless, open to some suspicion, as Daniel contends (*Thes. Hymnol.*, iv., p. 215). And Mone enumerates six hymns (in one MS.) attributed to the Saint without sufficient reason. Daniel admits the difficulty of ascribing definite authorship: "Origo autem huius antiquissimi hymni S. Bernhardo tribuenda sit necne certo evinci haud potuerit." Schlosser (i. 431) quotes G. Fabricius: "Auctoris incerti;" Bonsi: "D'incerto autore;" Signoretti: "Quest'inno trovasi nelle opere di S. Bernardo, a cui per altro, per giudizio del P. Mabillone, non deve attribuirsi." Nevertheless, these opinions carry little weight today. It was certainly attractive to the older hymnologists to dispute learnedly the ascription of a hymn they could not trace back to MSS. of an earlier date than the fourteenth century. Dom Guéranger, who wrote before the first volume even of Daniel had appeared, found ample field for his contention. I do not happen to have access to the French original of the *Année Liturgique;* but it is clear from the *Preface* to the first volume of the same writer's *Institutions Liturgiques*, that he was then engaged on his after great work. That volume appeared in 1840, and in its *Preface* promised the first instalment of the *Année* in the autumn of the following year. The second volume of the *Institutions* (1841) contains an advertisement of the *Deuxième Division* of the *Année* as already issued. It was in this same year that the first volume of Daniel's epoch-making work came out, giving the *Jesu dulcis* in forty-eight stanzas, with many criti-

cal readings noted. In the fourth volume of his *Thesaurus*, published fourteen years later, he uses the splendid labors of Mone, whose three volumes had meanwhile appeared, to further illustrate and amend his treatment of the Hymn. Guéranger was, therefore, justified in his contention by his "incontestable manuscripts"—justified, that is to say, subjectively, however much subsequent finds should have rendered his view untenable.

Hymnologists of the present day, while they fail to prove that St. Bernard wrote the hymn, seem to be unanimous in ascribing it to him. They have reason for maintaining the older tradition, as the grounds on which it was assailed, or at least questioned, were found (by the discovery of very early MSS.) to have been so insecure. Thus Trench still asserts in his third edition (1874) the Bernardine authorship ascribed in the first (1849). He says: "This poem, among those of St. Bernard the most eminently characteristic, consists of nearly fifty quatrains, and, unabridged, would have been too long for insertion here; not to say that, with all the beauty of the stanzas in particular, as a whole it lies under the defect of a certain monotony and lack of progress. Where all was beautiful the task of selection was a hard one; but only so could the poem have found place in this volume; while, for the reasons just stated, there is gain as well as loss in presenting it in this briefer form" (p. 251). He prints a cento of fifteen stanzas. Schlosser (1863) ascribes it to the Saint. Schaff, in *Christ in Song* (1869) also ascribes it to St. Bernard: "'*Jubilus rhythmicus de nomine Jesu*,' the sweetest and most evangelical (as the *Dies Irae* is the grandest, and the *Stabat Mater* the most pathetic) hymn of the Middle Ages . . . by St Bernard of Clairvaux (called '*Doctor mellifluus*' . . .)." So, too, March, in his *Latin Hymns* (1875); and Duffield, in *Latin Hymns* (1889), who, in a sketch of the Saint's life, says: "The Church universal has made Bernard her own; and the very translations of his verses are half-inspired. And while we sing—

> 'Jesus, the very thought of thee
> With sweetness fills my breast,'

we shall sing 'with the spirit and with the understanding,' the very strain that the Abbot of Clairvaux was sent on earth to teach!"

Finally, the *Dictionary of Hymnology* (1892) says: "This hymn has been generally (and there seems little reason to doubt, correctly) ascribed to St. Bernard; and there are many parallels to it in his genuine prose works, especially that on the Canticles. It has been variously dated 1130, 1140, or 1153; but as positive proof is lacking that it is unquestionably the work of St. Bernard it is manifestly impossible to fix a date for its composition. . . . " In ascribing the great hymn to the great Saint, I have followed both an early and a late tradition.

H. T. HENRY.

FATHER COPPENS' ARTICLE ON FREEMASONRY.

The remarkable paper on Freemasonry by the Rev. C. Coppens, S.J., of the Creighton University, published in the December number of the REVIEW, has called forth both approving and questioning comment from Catholic organs and leaders of thought here and in Europe. A carefully written and discriminating editorial in the Liverpool *Catholic Times* of December 22, 1899, is of special significance, since that journal was among the few which was not misled by the sensational "Leo Taxil revelations" at the time when many even usually sober-minded people were deceived. It was to be expected that the unmasking of the Taxil swindle would turn the tide of Catholic feeling in the opposite direction, and create a general sense of distrust in regard to statements made against the secret societies. "From fearing Masonry with a childlike dread, good people began to believe, or at least to say, that there was nothing in Masonry to fear at all; that it was a bogey; that it was largely innocent; and even level-headed Catholics concluded that whatever might be its danger in Continental countries, where in particular, they said, it was opposed by the Church,—in England, and the same was true for America, Masonry was largely harmless, or, if hurtful at all, it was only to those who too frequently partook of the banquets given at the meetings of their lodge. But such views as these can hardly be maintained in face of the statements just published in the current issue of the AMERICAN ECCLESIASTICAL REVIEW.

The writer, the Rev. Father Coppens, S.J., of Creighton University, Omaha, . . . boldly and openly challenges denial." The editor very justly suggests that Father Coppens—whose statements, based on documents for which book and page are furnished as authentic sources, he in no wise distrusts—explain the reasons which prevented his publishing before now this incriminating evidence against the Masonic orders, since he admits that the proofs have been in his hands for several years. This explanation Father Coppens gives in his article in the present number. For the rest, the writer in the *Catholic Times* confesses that the contents of the documents from which Father Coppens quotes are such "as inevitably to lead a candid mind to admire the constant solicitude of the Holy See for the preservation of society from the pernicious errors of Masonry. The quotations, accredited by paginal reference in every case, show that nothing short of the ultimate destruction of throne and altar is the end and aim of the leaders of the Sect. . . . But the inner circle, apparently, has its own ideas, and does not communicate them to ordinary members of the lower grade. . . . For ourselves, we can only say that they[1] bear out the repeated condemnations by the Holy See, and fully justify its opposition to the Sect. . . . . Safe in the guidance of the Holy See, we must all recognize the danger of Masonry and its incompatibility with Catholic faith; and, as Father Coppens challenges denial of the statements, we shall await the entry of some protagonist of Masonry in the lists against him. Should none come forth to do battle, we shall have an additional proof of the wisdom of the Holy See in binding together all Lodges of Masonry, wherever they be, in the same bans of condemnation, and in the same strictures of the Apostolic judgment. This is proof enough for us. But more proof will be welcome."

PIKE'S "MORALS AND DOGMA."

Editor AMERICAN ECCLESIASTICAL REVIEW:

I understand that not a few of the clergy are expressing their belief that the statement of Masonic principles, of which Father Coppens

[1] Father Coppens' statements.

gives a good sample in the December number of the REVIEW, is overdrawn. I do not see how any one can come to this conclusion in view of the sources accurately quoted, in conjunction with a deliberate challenge which leaves any one free to disprove their authenticity as the accepted ritual and moral code of the Lodges in whose name they were made. The Leo Taxil matter is quite a different thing, and was no doubt intended to bring about what it did, namely, a general distrust of all such publications. Now, Leo Taxil's books, though they were shown to be a fraud, contain a great deal that is true and give certain references to Masonic literature which show that their writer did *not rely altogether on imagination*. My purpose in writing this is to corroborate Father Coppens' statements by my own experience.

Some years ago I was induced to read the three volumes on Masonry by Leo Taxil. A prominent Mason who by chance saw me with one of the volumes in a railway car, and with whom I had a conversation on the subject, told me that the statements of the book were lies. However, the reference to the work of Albert Pike as an accredited author on the subject of Masonic rites led me to inquire about the existence of such book with the desire to get at the bottom of things. I wrote to several publishers, who sold Masonic works, for a copy of Pike's *Morals and Dogma*. I was told by several that the book was not for sale; one publisher wrote, saying that if I addressed Mr. Albert Pike personally, he might send me a copy. I wrote to Mr. Pike, and he courteously replied that "the book was printed r the use of Masons of the Thirty-second Degree of the Ancient and Accepted Scottish Rite of our own jurisdiction exclusively, and not sold to any other persons." Some time after that, I visited a "Masonic Temple" for the purpose of seeing the library. The custodian who conducted me, and to whom I had a special introduction, was very courteous and friendly; and when, on seeing Pike's volume on one of the shelves, I asked whether it were allowable to look at or read it, I was told that I might have it for a limited time, in view of my introduction, as the library was intended only for members of the Lodge. I used my opportunity to make copious extracts, noting the pages, etc., and returned the volume to its place. Afterwards I sent Mr. Pike's letter, together with the excerpts I had made from his book, to Mr. H. Brownson, of Detroit, su- -ing that he write a short paper or pamphlet on the subject of -asonry. Mr. H. Brownson promptly complied with the request. I would

[1] The title of the pamphlet is *The Religion of Ancient Craft Masonry*. By Henry F. Brownson. Detroit: H. F. Brownson, Publisher, 1890.

be willing to affirm under oath that the extracts made by me and contained in the above publication are literally correct and without any tinge of exaggeration, suppression of facts, or other misrepresentation. One can understand how a work like that of Diana Vaughan could be fabricated for the purpose of discrediting by exaggeration and ridicule the attacks made upon Freemasonry; but it is manifestly absurd to suppose that what has been written for Masons by their recognized chiefs, such as the English Masonic historian, Robert F. Gould, D. Murray Lyon of Scotland, Albert Pike, Charles T. McClenachan, T. S. Parvin, Josiah H. Drummond, etc., should be false and intended merely to mislead the casual outside inquirer, who wishes to get a knowledge of the workings and aims of the secret societies.

Furthermore, it ought not to be forgotten that the secrecy enjoined by the Masonic Orders does not primarily extend to their ritual forms or regular domestic activity prescribed by the Constitutions of their Order. These are merely intended to impress the necessity of secrecy, so that when the chiefs of the Order find it convenient to carry out any plan demanding united action in the political or social field, they may safely count upon their constituents. Hence, whilst they keep such books as Mr. Pike's out of the general market, they are not so greatly concerned as it would seem about their being known to outside individuals. The idea that all Masons have *one great secret*, which is made known to them at promotion to certain degrees, is a mere fiction of poetic minds; and the vast majority of men who belong to Masonic societies, even of certain advanced degrees which confer ostentatious titles and uniforms, are merely interested in the social or benevolent activity of other friendly men whom they meet at their Lodges without caring a straw for secrets of Church or State government one way or the other. But these men are not the material which the craft uses towards the attaining of its special ends; they are, nevertheless, a very important element, ecause they serve both as a veil to protect the mysterious activity of the inner circle, and as a decoy to attract others whose aid may in time prove valuable to the chiefs. I hope this whole thing will be cleared up by the ECCLESIASTICAL REVIEW, which seems to take up in turn all the questions of importance to Catholics and gives them the very best light and thorough ventilation. I heartily congratulate the editor on the excellent work thus done for the Church in America.

V. E.

WHENCE THE NAME AND THE EMBLEMS OF FREEMASONRY?

Editor AMERICAN ECCLESIASTICAL REVIEW:

In the December number of the ECCLESIASTICAL REVIEW light is thrown upon the origin of the name of Freemason. I may be permitted, as one who has made special studies of the esoteric teaching of Masonry, to add what I have ascertained on the subject. There are really two very distinct questions involved here: how did the secret society come to be called Masons? and how Freemasons? To the latter question Pike's volume seems to attach no importance. He simply remarks (p. 816): "This name, Frères Maçons in the French, adopted by way of secret reference to the builders of the second Temple, was corrupted in the English into Freemasons." The REVIEW justly rejects this derivation, showing that it will not account for the French "Franc Maçon." I venture to propose this origin of the term. The guild of artificers was first called "the Masons." The following fact led to the use of the term "Freemasons." The fact is stated in "The Library of Universal Knowledge," under the heading "Masons—Free." "In 614 Pope Boniface IV conferred by diploma upon the Masonic corporations the exclusive privilege of erecting all religious buildings and monuments, and made them *free from all taxation*." If other Masons continued to pay taxes, as no doubt they did, there is good reason to suppose that the members of the guild were known as Freemasons. It was natural that the anti-Christian society, when it was founded, should assume the name of the existing confraternity.

But the more important question is, how did it come that the Templars, whose Grand Master, Jacques de Molai, founded the modern Freemasons, took the name and the emblems of Masons, rather than those of some other artificers? The answer to this question, as given in Pike's secret volume, *Morals and Dogma*, throws much light upon this whole matter, as will appear at once. He writes (p. 815): "An enemy of the Templars shall tell us the secret of this Papal hostility against an order that has existed for centuries in despite of its anathemas, and has its sanctuaries and its asyla even in Rome. It will be easy, as we read, to separate the false from the true, the audacious conjectures from the simple facts. In 1118, nine Knights Crusaders, among whom were Geoffroi de St. Omer and Hughes de Payens, consecrated themselves to religion, and took an oath between the hands of the Patriarchs of Constantinople, a see always secretly or openly hostile to that of Rome from the time of Photius.

"The avowed object of the Templars was to protect the Christians

who came to visit the holy places; their secret object was the rebuilding of the Temple of Solomon on the model prophesied by Ezekiel. This rebuilding, formerly predicted by the judaizing mystics of the earlier ages, had become the secret dream of the Patriarchs of the Orient. The Temple of Solomon, rebuilt and consecrated to the Catholic worship, would become in effect the metropolis of the universe, the East would prevail over the West, and the Patriarchs of Constantinople would possess themselves of the Papal power.

"The Templars, or 'poor fellow-soldiers of the holy house of the Temple intended to be rebuilt,' took as their models, in the Bible, the Warrior Masons of Zorobabel, who worked holding the sword in one hand and the trowel in the other. Therefore it was that the sword and the trowel were the insignia of the Templars, who subsequently, as will be seen, concealed themselves under the title of Brethren Masons.

"Thus the Order of Knights of the Temple was at its origin devoted to the cause of opposition to the tiara of Rome and the crowns of kings. The tendencies and tenets of the Order were enveloped in profound mystery, and it externally professed the most perfect orthodoxy. The chiefs alone knew the aim of the Order; the subalterns followed them without distrust. To acquire influence and wealth, then to intrigue and at need to fight, to establish the Joannite or Gnostic and Kabalistic dogma, were the object and means proposed to the initiated brethren. Thus they deceived the adversaries whom they sought to supplant. Hence Freemasonry, vulgarly imagined to have begun with the Dionysian architects or the German stone-workers, covertly proclaimed itself the child of the Kabalah and Essenianism together."

So far Pike has quoted. Now he adds in his own words: "For the Joannism of the Adepts was the Kabalah of the earlier Gnostics. Wherever in the higher degrees the two colors white and black are in juxtaposition, the two principles of Zoroaster and Manes are alluded to." This is one of the most important of all Pike's teachings. The two principles of Zoroaster and Manes were *the two principles of good and evil*, God and God's enemy, Satan, as every scholar knows. The Gnostics, or Manicheans, were the bitterest and most dangerous secret foes of Christianity in the early ages. They appeared secretly again as the Albigenses in the Middle Ages, and here they are to-day carrying on the same secret warfare against the Church, and openly persecuting her wherever they have gained power enough to do so successfully, viz., in all the Latin countries of the old and the new world. Their most valued aids are those who refuse to believe in their ultimate purposes.

C. C.

SACRAMENTAL CONFESSION IN THE CASE OF CONVERTS BAPTIZED CONDITIONALLY.

Some thirty years ago the Archbishop of Quebec asked the Holy See whether a certain decision of the Sacred Congregation of the Inquisition contained in the Decrees of the Provincial Council of Westminster, applied to converts outside England. The decision was to the effect that all converts baptized conditionally were obliged to make a sacramental confession covering their entire previous life.

The Sacred Congregation of the Propaganda answered that the decision applied to all countries without exception, and that converts baptized conditionally were bound by the rule of the Church demanding a full sacramental confession covering the previous life of the neophite. We give the document, recently republished in the Roman *Analecta Ecclesiastica:*

DE INTEGRA CONFESSIONE A NEO-CONVERSIS SUB CONDITIONE BAPTIZANDIS EXIGENDA.

Beatissime Pater:

Archiepiscopo Westmonasteriensi et Episcopis Angliae enixe rogantibus ut Sanctitas Vestra dignaretur declarare:

An debeat, iuxta Synodi provincialis Angliae decretum a S. Sede approbatum, confessio sacramentalis a neo—conversis in Anglia exigi, et an ea debeat esse integra?

S. Congregatio S. R. U. Inquisitionis, decreto suo, Feria V, loco IV, die 17 Decembris 1868 dato, et a Sanctitate Vestra eadem die ac feria approbato et confirmato, respondit: Affirmative; et dandum esse decretum latum sub feria quinta, die decima septima iunii anni millesimi septingentesimi decimi quinti, quoad dubium:

"An quidam Carolus Wipperman, S. Fidei Catholicae reconciliatus, sit rebaptizandus; et, quatenus affirmative, an teneatur confiteri omnia peccata praeteritae vitae, et, quatenus affirmative, an confessio praeponenda sit, vel postponenda baptismo conferendo sub conditione."

"Sanctissimus," auditis votis Emorum, "dixit: Carolum Ferdinandum" (Wipperman) "esse rebaptizandum sub conditione, et, collato baptismo, eius praeteritae vitae peccata confiteatur, et ab eis sub conditione absolvatur."

Nunc autem humiliter quaero an decretum supra allegatum obliget

non tantum in Anglia, pro qua latum est, sed etiam in hac provincia ecclesiastica et in aliis regionibus?

Quebeci die 29 Maii 1869.

† C. F. *Archiepiscopus* QUEBECENSIS.

RESPONSUM.

Illme et Rme Domine:

Quoad dubium ab A. T. litteris diei 29 elapsi mensis Maii propositum atque sacramentalem confessionem attingens a neo-conversis exigendam, observandum occurrit responsum S. O. Feriae V, loco IV, diei 17 Decembris elapsi anni, licet Episcopis Angliae tantummodo rogantibus datum, universalem legem continere, proindeque non solum in Anglia, sed in aliis etiam regionibus obligare. Hinc patet quod nullatenus permitti possit ut praedictae decisioni contraria sententia doceatur.

Romae ex aed. . C. P. F. die 10 Iulii 1869.

Al. C. BARNABO, *Praef.*

IOANNES SIMEONI, *Secret.*

THE PURITY OF OUR ALTAR WINES.

Although we have had repeated occasion to call attention to the danger of using the ordinary commercial brands of wine and certain imported sweet wines for sacramental purposes, inasmuch as they are doubtful material for consecration, there is increasing evidence of the appalling extent to which priests in different parts of the country are being imposed upon by agents who either do not realize the importance of the matter or are unscrupulous enough to disregard it.

After renewed careful inquiry into actual facts verified by official statements, and a thorough study of the subject by a writer eminently qualified for the task, the REVIEW is enabled to furnish its readers with a fresh and complete analysis of the subject pointing out the sources of the danger and the only way in which it can be avoided. We have no doubt that these articles, of which the first is to appear in the March issue of the REVIEW, will elicit that interest among the clergy which the gravity of the subject calls for. Our appeal is to the laws of

the Church on the one hand, and on the other to sound reason as well as justice, which require that we make sure of fulfilling the obligation of celebrating the Holy Sacrifice in the manner instituted by our Divine Lord.

IS IT REASONABLE?

The following communication was recently received at the publishing office of the AMERICAN ECCLESIASTICAL REVIEW, and duly forwarded to the editor:

DEAR SIR:—Last June or July I sent a query to your editor in which many priests were interested about here. Finding by November there was no attention paid to it, I wrote again, reminding him of my request and asking the courtesy of a line as to whether the communication in question had been received, if it could be answered, and if not for any cause, that it might be returned to me. December and January issues still ignore the question and no explanation of any kind has been made. Whether reply can be made affirmative or negative it seems me I am not exaggerating the courtesies if I declare myself deserving some kind of an answer. If the chance interrogators receive similar treatment I am not surprised at the business failure of the magazine. Possibly now it is riding the crest of success and feels it can wantonly insult its subscribers in this fashion. The only redress in my power shall be wielded to rebuke such gross discourtesy. I find my subscription to the ECCLESIASTICAL REVIEW will expire next month. Please take my name from the roll of subscribers and discontinue sending me the REVIEW, though my subscription is contemporaneous with the initial number. I shall also explain to my brother priests the reason of my forced withdrawal.

To the last sentences of the above letter we have nothing to say; and few of those whom the writer calls "my brother priests" will fail to discover therein a quality of mind and heart on which Christian, and above all priestly, charity forbids us to comment. But for the sake of subscribers in general who may expect and not receive replies to questions which they send to the editor, he gladly takes this opportunity for making some explanation.

The Department of *Conferences* in the REVIEW was opened

because it was thought to be, and has proved to be, an interesting way of furnishing practical hints which might facilitate the work of the pastoral ministry. As we explained on a former occasion, it was never intended to be a clerical intelligence office ready to supply information "on demand." Such an undertaking would prove an altogether impossible task on our part; nor would it be wise to assume it even if it were practicable. And if the editor were to acknowledge the receipt of every query, and in certain cases give a reason for his not answering, he would only multiply difficulties, because there are few men who believe that their questions are less important than those of others, thinking, as they do, that by writing a letter to the editor they have purchased every right to engage his time and labor, since he happens to serve them on other accounts.

We have taken the precaution to guard against misunderstanding on this point by stating at the head of the "Conference" pages in each number of the REVIEW that "*in no case* do we pledge ourselves to reply to all queries, *either in print or by letter.*" In view of these facts, it is a wanton assumption to speak of "discourtesy." The engineer who runs an express train takes no time to dismount for courtesies to "my lord and my lady," even if he should know them to be punctilious; and it is sheer lack of good sense to expect it, and to vent one's ill-timed chagrin by complaining of the editor in a letter addressed to the publisher. In this case the confidence happens to be altogether misplaced, since the publisher serves, as he ought to do in such a magazine, the editor.

It must be understood by this time among all those who have become familiar with the pages of the REVIEW these ten years, that it is not conducted "for revenue only," as the phrase goes. Neither its policy nor its methods are in the least dependent on the question whether "it pays" or does "not pay." Happily its progress has been very steady, so that at no time was there the least reason to fear that it would suffer from those reverses which often jeopardize the existence of similar publications or drive them to the policy of pleasing rather than instructing. If at any time the clergy were asked to pay their subscriptions, it was a matter of justice, because they had received the

value of their money, and because punctuality in fulfilling their part of the mutual contract would enable us to improve the magazine for the benefit of its readers. Many priests have for years received the REVIEW free because they wished to have it, but were too poor to pay for it. And we may add without ostentation that the money earned by the REVIEW has aided poor missions in out-of-the-way places, whenever the appeal justified such application of our funds. It may not be generally known, but it might help to convince our friends disposed to be punctilious as to the wisdom of furthering the success of the ECCLESIASTICAL REVIEW, that neither the manager nor the editor of the REVIEW accept any salary, whilst no money is spared to conduct the magazine on a first-class basis, so far as its regular contributors and employees are concerned. The REVIEW is, and always will be, conducted, first and last, A.M.D.G.; and that this has been actually done to the great satisfaction of those best able to judge is evident from the approbations of more than eighty bishops who were *not* asked to commend the work *in advance*, or because they received their copies "gratis;" but who were kindly requested to give their conscientious opinion (if they saw fit) as to its merits, *after they had been paying subscribers for upward of six years.*

Our readers will pardon us for this explanation, made only to dispel the misapprehension to which our correspondent was led by the fact that he assumed we were a general consulting bureau to settle clerical disputes; and that ecclesiastical lawyers, and moral theologians, and pastoral factotums were to be engaged by us to save an intelligent body of the clergy from being overworked by having occasionally to consult their text-books of theology, or their bishops through the chancery office, or the officials of the Apostolic Delegation, or, perhaps, simply their own good sense of big-hearted fellowship, in order to settle doubts and squabbles such as occur in all communities where the golden rule is not permanently established.

THE MEDAL OF THE "DAUGHTERS OF MARY."

A good deal of confusion has been created by the misapplication of a Decree of the S. Congregation of Indulgences deter-

mining the form of medal to be used by the so-called Daughters of Mary (*filles de Marie*) affiliated to the head-centre (*unio primaria*) canonically erected at the Church of St. Agnes *extra muros* in Rome, under the patronage of Our Blessed Lady Immaculate and St. Agnes.

The Decree, it appears, was issued in response to a complaint that many sodalities of the "Daughters of Mary" were making use of medals different in design from those to which the special indulgences (by Brief of Pius IX, January 16, 1866) had been originally attached; and as the document spoke simply of "sodalitates filiarum B. M. V. per Catholicum Orbem diffusae," without referring to the canonical title of "The Daughters of Mary under the patronage of Our Blessed Lady Immaculate and of St. Agnes," it was generally understood to apply to the "*Sodality of the Blessed Virgin*" erected in nearly every parish and of much older date. The latter, established, for both young men and young women, about 1560 (approved by Gregory XIII, 1584), has its centre in the house of the General of the Society of Jesus. The members wear the well-known medal of the Blessed Virgin with which Catholics are familiar. The Decree does *not* apply to those sodalities.

The Sodality of the *Daughters of Mary* is of much later institution. Since 1870 the headquarters (faculty of aggregation) are at the house of the General of the Canons Regular residing at *S. Pietro in Vincoli*, Rome. The medal given to the members on their admission is that of our Blessed Lady Immaculate and of St. Agnes, patrons of the Sodality, worn from a blue ribbon (the candidates of probation have a green ribbon). A copy of such medals is usually obtained with the diploma of aggregation.

A summary of the indulgences and privileges granted by Pius IX and by the present Sovereign Pontiff "*primariae Sodalitati Romanae titulo Filiarum Mariae sub patrocinio B. M. Virginis Immacul. et S. Agnetis Virg. et Mart. in ejusdem Basilica extra moenia Urbis Can. Reg. SS. Salvatoris Lateran. canonice erectae, et ceteris Sodalitatiis sub eodem titulo erectis ac erigendis in perpetuum concessorum, dummodo eidem primariae ab Abbate Generali ejusdem Ordinis pro tempore sint aggregatae*

cum communicatione eorumdem privilegiorum et indulgentiarum juxta facultatem ipsi ab Apostolica Sede elargitam Brevi diei 4 Febr. 1870," may be found in "Rescripta Auth. S. Congr. Indulgent." (Joseph Schneider); Pustet, 1885, pp. 556–560.

For the better understanding of Cardinal Gotti's document published in the September number of the REVIEW, 1899, regarding the form of medal to be worn by the Daughters of Mary, we add the following reply of the S. Congregation of Indulgences, March 26, 1867, on the same subject:

"Utrum a Moderatoribus piarum hujus nominis Unionum, quae dictae Primariae aggregatae sint, benedici possint cum applicatione plenariae indulgentiae (juxta Litteras in forma Brevium diei 16 Januarii et 16 Februarii 1866) quaecumque numismata B. V. M., vel ea tantum, de quibus, uti tessera Primariae, mentio fit in dictis Apostolicis Litteris?"

Resp.—"SSmus D. N. Pius Papa IX in Audientia habita ab infrascripto Cardinale Praefecto die 26 Martii 1867 proposito dubio rescribi mandavit, posse tantum benedici numismata, in quibus insculpta sit imago B. M. V. et S. Agnetis, prout in tessera Primariae Unionis, de qua agitur, Contrariis quibuscumque non obstantibus."

THE FACULTY OF BLESSING OBJECTS OF DEVOTION DURING THE JUBILEE YEAR.

Qu. Does the Bull of the Jubilee Year, which suspends certain faculties and indulgences ordinarily within the right of the bishops and clergy forbid the blessing of beads, crosses, scapulars, etc., to which indulgences (not mentioned among the exceptions enumerated in the Roman document) are attached? This seems to me the plain sense of the Pontifical Letter, and yet it would greatly embarrass priests who have been in the habit of enrolling their young people annually in the sodalities and scapular confraternities established by the Church—and these young communicants surely cannot go to Rome.

Resp. The Pontifical Documents which have reference to the Jubilee do not suspend the usual faculties that belong to the *forum externum* and the ordinary discipline of episcopal or parochial administration. They are intended for the confessional, and are such as are calculated to facilitate the gaining of the Jubilee Indulgence by disposing the penitent to contrition and by lessening at the same time the barriers which past

sins have raised against a penitent's seeking and obtaining forgiveness.

Furthermore, it is not true that the Holy Father suspends the power of gaining indulgences; he *limits their application* so that, whilst they cannot be applied to the living, they may be applied to the souls of the departed; and hence the faculty of blessing objects to which indulgences are attached remains unimpaired. The same is to be said of all kinds of faculties in common use for the *forum externum.*

THE JUBILEE AND RESERVED CASES OF THE ORDINARY.

Qu. What is the condition of things in consequence of the Jubilee proclamation, as regards the reserved cases of bishops in their dioceses? Can we absolve from them? Have the bishops the right to give faculties for this? I do not remember any suspension of faculties during the last Jubilee.

Resp. Assuredly. The Sovereign Pontiff reserves only such faculties for the *forum conscientiae* as he has formerly granted, or has the exclusive right to grant himself. If, perchance, any person has heretofore received from the Holy See directly the faculty to absolve in cases of special *Papal* reservations, such faculty is withdrawn. Our bishops have, as hitherto, the right of reserving special cases at their discretion, and also of granting faculties to absolve from such cases within their own jurisdiction.[1]

There was no limitation of faculties during the last Jubilee, which was of a different character from the *Anno Santo;* but the extraordinary faculties imparted to the *poenitentiarii* this year for Rome (and probably next year for the entire Catholic world) were also of a different character and much less extensive.

TH APOSTOLIC LETTER "QUONIAM DIVINAE BONITATIS."

In our next issue we shall publish the Bull of Leo XIII, in which the special faculties are enumerated which are granted to the *poenitentiarii et confessores* of Rome during the Jubilee year. It is impor-

[1] *Cf.* Putzer, *Comment. in Facult.*, n. 142.

tant and of practical utility for confessors everywhere, in view of the probable extension of the Jubilee Indulgence during next year for other parts of the world, and also on account of its application to those classes of penitents who are legitimately exempted from pilgrimage to Rome.

The Rev. Jos. Putzer, C.SS.R., of Ilchester, author of the new *Commentarium in Facultates Apostolicas*, makes a brief analysis of these faculties by answering the questions, "Quae in hoc Jubilaeo suspenduntur?" and "Quae in hoc Jubilaeo non suspenduntur?" which will be printed with the above-mentioned Pontifical Letter.

In the meantime we print the following official declaration of the S. Penitentiary Apostolic:

DECLARATIONES S. POENITENTIARIAE APOSTOLICAE.

I. A pluribus locorum Ordinariis propositum est huic S. Poenitentiariae dubium:

An suspensio facultatum facta per Bullam *Quod Pontificum* editam pridie kalendas Octobris anni 1899 ratione Iubilaei, comprehendat, nulla facta exceptione, facultates in folio typis impresso, a. S. Poenitentiaria Ordinariis et Confessariis concedi solitas *pro foro interno?*

Sacra Poenitentiaria, facta relatione SS. Domino Nostro Papae Leoni XIII declarat suspensionem hanc non extendi ad poenitentes illos qui tempore Confessionis, iudicio Ordinarii vel Confessarii, sine gravi incommodo hic et nunc ad Urbem accedere nequeunt.

Datum Romae in S. Poenitentiaria die 21 Decembris 1899.

ALEXANDER CARCANI, *S. P. Regens.*
ALOISIUS *Can.* MARTINI, *S. P. Secret.*

II. Quaesitum est: An facultates Episcopis vel Ordinariis a. S. Sede *pro foro externo* concessae suspensae sint per Bullam *Quod Pontificum* tempore Iubilaei?

S. Poenitentiaria respondet: Negative. Datum Romae in S. Poenitentiaria die 26 Decembris 1899.

A. CARCANI, *S. P. Regens.*
A. *Can.* MARTINI, *S. P. Secret.*

Recent Bible Study.

LATEST RESEARCH.

I.

IN the *Deutsche Litteraturzeitung* for January 1, 1900, F. X. Kraus criticises rather severely a pamphlet by Georg Freiherr von Hertling on the relation of science to the principle of Catholicism.[1] The critic contends that the author, in spite of his theoretical and practical knowledge of the question, has written a beautiful idyl rather than a true description of what he calls the present strained relation between science and Catholic teaching. Without following the reviewer into the field of philosophy and history, we limit our present remarks to the more recent development of Catholic principles in their relation to Biblical exegesis. We need not insist on the importance of this question, since the reader is well aware that it affects the Catholic student in his relation to many of the tenets defended by the higher critics.

The fourth session of the Council of Trent decrees: "No one . . . shall, in matters of faith and of morals pertaining to the edification of Christian doctrine, . . . presume to interpret the said Sacred Scripture contrary to that sense which Holy Mother Church . . . has held and does hold. . . ." The Vatican Council in its Dogmatic Constitution of the Catholic Faith, Chapter II, speaking of the foregoing Tridentine enactment says: "We, renewing the said decree, declare the intent thereof to be that, in matters of faith and of the morals which pertain to the building up of Christian doctrine, that is to be taken to be the true sense of Holy Scripture which has been and is held by Holy Mother Church. . . ." The full meaning of these decrees depends to a great extent on the meaning of the phrase, "in matters of faith and of morals," on its gram-

[1] *Das Prinzip des Katholizismus und die Wissenschaft;* B. Herder, 1899.

matical relation to the rest of the sentence, and on the logical inference that may be derived from these laws.

Until a few years ago the meaning of the phrase "in matters of faith and of morals" was mainly determined *negatively;* authors used to point out what is not comprised in the compass of the terms, such as questions of history, geography, mathematics, etc.[2] But of late, writers begin to explain the range of "matters of faith and of morals" *positively.* Dr. John Vinati, in the Italian periodical *Divus Thomas*,[3] maintains that "matters of faith and of morals" comprise *all revealed truth,* and since the whole Bible is revealed, the conciliar decrees extend to the whole of Sacred Scripture. A similar view is defended by Egger in his *Streiflichter über die "freiere" Bibelforschung*,[4] while Granderath[5] is of opinion that the phrase "matters of faith and of morals" is equivalent to *all religious truths.* The most voluminous expounder of the Vatican decrees, Monsieur Vacant,[6] somewhat differs from the foregoing writers: "matters of faith and of morals" comprise, first, *all dogmas* of theoretical and practical truths; secondly, *all truths connected with the deposit of faith.* Practically, therefore, the Church can *positively* explain the whole of Sacred Scripture. Nisius opposes the foregoing explanations of the phrase in question, and maintains that "matters of faith and of morals" comprise merely *dogmas of theoretical and practical truths.*[7] According to this writer, therefore, the Church *positively* explains the Scriptures only in what theologians call "dogmas," whether they regard matters to be believed only or matters also to be practised, *e. g.*, fasting or celibacy; *negatively,* however, the

[2] *Cf.*, e.g., Patrizi, *De interpretatione Scripturarum sacrarum*, pp. 64 sqq.; Fessler, *Institutiones Patrologiae*, 1890, i. p. 49; Cornely, *Introduct. compend.*, edit. tert., 1896, p. 146.

[3] 1886, n. 4, p. 53; De Sacrae Scripturae assertis ab Angelico dictis "de fide per accidens."

[4] Brixen, A. Weger, 1899.

[5] *Constitutiones dogmaticae Conc. Vat.*, pp. 3–6; *Katholik*, 1898, Oct., Nov.

[6] *Études théologiques sur les Constitutions du Concile du Vatican*, 1895.

[7] *Zeitschrift für Katholische Theologie*, 1899, n. 2, pp. 282–311; n. 3, pp. 460–500; these two articles on the present question should be read by every Bible student.

Church explains the whole of the Bible, since no Biblical passage can be interpreted so as to conflict with any of the Church's teaching. It is plain that in a summary like the present we cannot investigate the solidity of the arguments on which each of the foregoing views rests.

As to the relation of the phrase, "in matters of faith and of morals," to the rest of the decrees, the books of about ten or twenty years ago not uncommonly referred it to the expression "Sacred Scripture," so that the latter was regarded as consisting partly of "matters of faith and of morals," partly of other material.[8] It was Vacant[9] who mooted the question whether the phrase "in matters of faith and of morals" does not qualify the predicate of the sentence, "presume to interpret;" accordingly, the phrase does not necessarily suppose that the Bible consists of the above-named two kinds of truths, but it implies that the Catholic interpreter may treat of them. But Granderath and Nisius are of opinion that the phrase in question refers neither to the expression "Sacred Scripture" nor to the predicate "presume to interpret," but regards the whole sentence, indicating merely the sphere or condition within which the law is to apply. This gives us the meaning: When there is question of matters of faith or of morals, or, in the sphere of faith and of morals, no one shall presume to interpret, etc.

Schöpfer[10] inferred from the foregoing explicit declaration the implicit concession of the Church, that in matters not of faith or of morals the Catholic exegete is entirely free from ecclesiastical supervision. The fallacy of this inference has been pointed out by Granderath[11] and Nisius;[12] Schöpfer appears to ignore the Church's power of influencing the Bible student negatively.

[8] *Cf.*, e. g., Bardi, *Praelect. Biblic.*, Taurini, 1856, ii. p. 40; Lamy, *Introd. in Sacr. Script.*, p. i. c. 7 n. 71; Ubaldi, *Introd. in Sacr. Script.*, ii. pp. 259, 273.

[9] *Loc. cit.*, t. i. art. 91, pp. 528 f.

[10] *Bibel und Wissenschaft*, Brixen, 1896, pp. 86–128.

[11] *Katholik*, l. c.

[12] *Zeitschrift für Katholische Theologie*, 1897, pp. 163 ff.

II.

The reader is no doubt acquainted with the two series of Catholic commentaries that are in course of publication in England: the *Scripture Manuals for Catholic Schools*, edited by the Rev. Sydney F. Smith, S.J.,[13] and *St. Edmund's College Series of Scripture Handbooks*, edited by Mgr. Ward.[14] The former has received a new accession in Father Joseph Rickaby's *Gospel According to St. Matthew*, while the latter has been enlarged by the Rev. John McIntyre's *Holy Gospel According to St. John.* It is not long ago since Father Rickaby published his notes on St. John; but being the rapid writer he is, he has found it possible to publish his brief and instructive notes on the first Gospel too. Usually the text is rendered quite intelligible, though different theories on difficult passages are not discussed. Dr. McIntyre shows throughout his commentary on St. John a thorough and accurate acquaintance with his subject, such as one would naturally expect from a Professor of Sacred Scripture at St. Mary's College, Oscott. While the Rev. author is careful to devote special attention to matter on which examiners lay most stress, he does not wholly neglect the needs of more advanced readers. One may not always agree with the writer's views on disputed points, but one always feels his scrupulous care and diligence.

Our Old Testament exegesis has been enriched by Professor Hoberg's *Commentary on Genesis*,[15] the author gives both the Hebrew and the Vulgate text, and shows a rare regard for the ancient versions and the views of the old commentators. As to the text-division advocated by the critics, Professor Hoberg defends the following theses: (1) The critical division into sources as based on the different use of words is, to a great extent, arbitrary; (2) the difference of style in the different parts of Genesis is partly due to a difference of material treated therein, partly to a difference of documents

[13] London: Burns & Oates.

[14] London: Catholic Truth Society, 1899.

[15] *Die Genesis nach dem Literalsinn erklärt* von Gottfried Hoberg, ord. Professor der Universität Freiburg im Br.; Freiburg: Herder, 1899.

used by Moses; (3) the critical investigations into the text of the Pentateuch are valuable only if we suppose that our present Pentateuch text is critically certain, which is not the case; (4) the text-division ought to be based on external as well as internal evidence. It may be of interest to know that the critical grounds for the text-division of Genesis are reviewed also in the *Messenger of the Sacred Heart*, February, 1900, article, "Divisive Criticism," while the more general mistakes of the higher critics were summarized in the same publication for January, 1900.

As to Protestant publications, the reader will be glad to learn that the New English Translation of the Sacred Books of the Old and New Testament, edited by Paul Haupt, which has the reputed different strata of authorship indicated by various colors, extends now to Leviticus, Josue, Judges, Psalms, Isaias, and Ezechiel.[16] What will the critic of A. D. 2000 say about this Polychrome or Rainbow Bible? Prebendary Miller is about to publish a textual commentary on the Gospels in Greek.[17] The author's critical apparatus on passages of special importance will be more extensive than Tischendorf's; the work is notable as representing the English school, which endeavors to reinstate the old *Textus Receptus*.

III.

J. Rendel Harris announces in the *Contemporary Review* for December, 1899, a New Gospel and some new Apocalypses. After an introductory dissertation on the value of uncanonical gospels and apocalypses—the author does not appear to hold an orthodox view on the character of a canonical book—we are informed that the new gospel and the three new apocalypses came into the writer's hands amongst a pile of Syriac leaves, recently obtained from the East. The gospel is named after the twelve Apostles, and the apocalypses are assigned to Peter, James, and John, respectively. According to the writer's opinion, the document is of the eighth century, though the material contained in it may

[16] Dodd, Mead & Co.

[17] George Bell & Son.

prove to be of an earlier date. Thus far, it is only the interest of curiosity that attaches to both manuscript and contents.

The reader is already acquainted with the Testament of our Lord Jesus Christ,[18] professing to give the most ancient ecclesiastical rites and discipline as coming not merely from the Apostles, but from our Lord Himself. The first 149 pages of the volume give the Syriac text and its Latin translation; while pages 154–221 are devoted to seven special dissertations by the editor; he describes successively the Church, her hierarchy, the liturgy of the Mass, the liturgical and feast-days, the fast-days, private and public prayer, and Baptism. The work will, no doubt, affect the views of specialists in the field of primitive ecclesiastical organization.

LIGHT UPON EGYPTIAN CHRONOLOGY.

Editor AMERICAN ECCLESIASTICAL REVIEW:

In looking over the pages of the ECCLESIASTICAL REVIEW for the month of January, I was attracted by the reference in "Chronicle of Recent Bible Study," II, to Dr. Edward Glaser's article in the *Beilage* of the Munich *Allgemeine Zeitung* regarding new dates for the twelfth dynasty of Ancient Egypt, viz., 1996–1993 B. C. for the beginning, and 1783–1780 B. C. for the close of the dynasty.

To the correctness of these dates and the deductions drawn therefrom I venture to take exception.

Dr. Borchardt, the eminent Egyptologist, in the course of recent excavations, discovered certain papyri consisting of temple documents, etc., in the ruins of a temple built by Usertesen II. From these the statement was obtained that in the seventh year of Usertesen III, the heliacal rising of the dog-star, Sirius, would take place on the sixteenth day of the eighth month. Another entry in the same temple archives gives reason to believe that the rising did not actually take place until the following day—the seventeenth. Following the method of determining the number of years that should have elapsed since the beginning of the Sothic Cycle, to which this statement refers, Dr. Brix has

[18] *Testamentum D. N. Jesu Christi* nunc primum edidit, latine reddidit et illustravit Ignatius Ephraem ii Rahmani, Patriarcha Antiochenus Syrorum; Moguntiae, F. Kirchheim, 1899.

determined the date of the event, and fixes it at 1873–1876 B. C. The method by which he arrived at this conclusion was, most probably, as follows—I say *most probably* because I have not the figures of Dr. Brix before me, and can therefore merely compare the results. We have, in the above account, seven months of 30 days each, plus 17 days of the eighth month,—in all 227 days. As each day represents 4 years in the Sothic Cycle, we multiply the 227 days by 4, thus obtaining 908 years, which represent the period elapsed since the beginning of the cycle.

The question here arises: To which cycle does this statement refer? Dr. Brix and Dr. Borchardt assume,—and their position is accepted by Dr. Glaser,—that the cycle in question was a cycle preceding the one generally conceded to have commenced in 1321 B. C., or 1318 B. C. (according to Oppolzer). This cycle began 1460 years earlier than 1321 B. C., or in the year 2781 B. C. Deducting 908 years from this date, we obtain the date 1873 B. C. as the date of the heliacal rising of Sirius on the seventeenth day of the eighth month in the seventh year of Usertesen III.

But this calculation is based on the assumption that the Ancient Egyptians always used the same calendar, founded on the recurring cycles 4241, 2781, and 1321 B. C.

Is this assumption well founded? I am convinced that it is not. In the first place, we have the decree of Canopus, which directly disproves the fact, and shows that another calendar was in vogue even during the cycle beginning 1321 B. C. Let me, however, present another, and indeed much more striking proof of my assertion.

There have been found two inscriptions, about the period in question, referring to the Sothic Cycle. One, of the second year of Merenptah II (III), states that the festival of the rising, and hence the heliacal rising of Sirius, took place on the twenty-ninth of Thoth in that year. A second inscription, found in the tomb of Rameses VI, states that the heliacal rising of Sirius took place on the first of Paophi. Now Paophi is the month immediately succeeding the month Thoth in the Egyptian calendar, and, therefore, as each month consisted of 30 days, only two days elapsed between the two events. Two days in the Sothic Cycle represent eight years, that is, four years each. It follows, then, that only eight years could have elapsed between the two events, *provided* both inscriptions refer to the same cycle.

Between the second year of Merenptah and the time of Rameses VI, according to the lists, the following monarchs reigned: Merenptah (balance of reign), Seti II, Thuoris, Siptah, Amenemes, Setnecht,

Rameses III, Rameses IV, Rameses V. Rameses III alone reigned 45 years. As it is evident that all these reigns cannot by any sort of calculation possibly be compressed into the short space of eight years, it follows that the attempt to reconcile these two inscriptions with the same cycle is utterly futile. Nor is it fair to seek a solution of the difficulty by denying the accuracy of the second inscription, as Prof. Petrie has done in order to harmonize the accepted facts with his theories.

The true state of the case is, I hold, that the inscription of Rameses VI refers to the cycle of 1321 B. C. This cycle began at the close of the reign of Merenptah, son of Rameses II, and gave rise to the so-called Era of Menophres. The inscription of the second year of the same Merenptah refers to a different cycle, a cycle probably beginning 1480 B.C., and superseded only by that known as the Era of Menophres, when the necessity for correcting the calendar became imperative. We are forced, therefore, in conclusion, to claim that previous to 1321 B. C. the cycles recurring, 4241 and 2781 B. C., were not in use.

Thus the assumption of Dr. Brix, Dr. Borchardt, and Dr. Glaser of the use of the cycle 2781 B. C. cannot be sustained, and we are justified in retaining our date of 2133 B. C. for the seventh year of Usertesen III until more consistent proof is produced against it.

I may also add that my above contention demonstrates that the cycle of 1321 B. C. did not commence, as Dr. Mahler maintains, in the thirtieth year of Rameses II.

The really important feature in this discussion is the fact that we can show that the chronology of Egypt is not in conflict with the Biblical account in Genesis. That a true chronology will bring the Biblical narrative into perfect accord with history from the monuments is my sincere conviction, and I am quite prepared to sustain the proposition with confidence in the result.

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Book Review.

PRAELECTIONES DE DEO UNO quas ad modum Commentarii in Summam Theologicam Divi Aquinatis habebat in Collegio S. Anselmi de Urbe Laurentius Janssens, S.T.D. Tomus I: I.—Q. I-XIII; pp. xxx—526; Tomus II: I.—Q. XIV-XXVI; pp. xviii—600. Romae, typis Vaticanis. 1899. Apud Desclée, Lefebvre et Soc.

The opening sentence of Suarez' great work, *Disputationes Metaphysicae*, might well be made to mean that no one can become a perfect theologian who has not mastered the *Summa theologica* of St. Thomas. There were theologians before the Angelic Doctor; but there have been none since deserving the name, that have not been largely indebted to the *Summa* for the cultivation of the theological habit and instinct, as well as for many a positive argument and counter-argument. How far the *Summa* can be utilized as a text-book in the theological curriculum of our seminaries must depend on the power both of professor and student. It certainly cannot stand alone in this capacity; for not only does it need more adaptation to modern questions than can conveniently be supplied in the class-hall, but it lacks whole tracts, and those the most important, that have grown into the theological organism since the thirteenth century. All the same, it should be constantly accessible to the student, and, where possible, in his possession.

The *Summa*, however, is in some ways like the Sacred Scriptures. It is much profounder than it seems at first reading and it is many-sided. Besides, it requires, as has just been said, adapting and supplementing. The notes found in the ordinary editions are helpful; and the commentaries of the older theologians, such as Cajetan, Capreolus, and others, throw much light in the deeper places and extend the range of its matter. Besides these, the countless works of the masters, such as Suarez, Vasquez, Gonet, Gotti, Billuart, and many others, built on the foundations of the *Summa*, are additions indispensable to the professor and the riper student. Although the number of these aids to the understanding and utilization of the original is not small, there should be a special welcome for the newest accession to the list in these *Praelectiones* by Dr. Janssens. The claims on such a welcome are very

easy to find. They lie right on the surface of the method pursued, and in the matter developed.

The ground covered in these two volumes embraces the first twenty-six questions in the *Summa*. These the author throws into the shape of an analytico-synthetic schema, which shows to the eye the *tout ensemble* and the relations of the details to each other and to the whole. Each question is then taken up in its turn. The reason and order of its parts are exhibited. Then comes the first article. The *status quaestionis* explains the technical terms employed in the arguments and solutions brought forward by St. Thomas. The text is then analyzed, developed and illustrated, special pains being here shown to bring out the full mind of St. Thomas, by collating the arguments at hand with citations from his other writings. The brief authoritative passages in the *Sed contra* of the article are explained, verified, and, where needed, enlarged from other sources. If the subject call for supplementing in view of modern questions and errors, special treatment is devoted to them; thus, for instance, after the exposition of the text of the second question, on the existence of God, ontologism, atheism, traditionalism, sentimentalism are treated. Besides this, the well-known argument of St. Anselm is set forth, and the mind of St. Thomas, St. Bonaventure, and Scotus questioned in its regard. An appendix presents a critique of the arguments formulated by Descartes, Gratry, and Kuhn, and draws out a number of valid modern proofs that may be used to advantage in the cause of Theism. The following brief schema will serve to illustrate how the author exhibits at once an analysis of the original and the relation thereto of his own supplemental additions.

Existentia Dei, sive Deum esse, demonstratur per argumenta:

I. COSMOLOGICA.
- 1. ex *motu*,
- 2. ex ratione causae *efficientis*,
- 3. ex ratione *contingentiae*,
- 4. ex *gradibus* perfectionum,
- 5. ex gubernatione rerum.

→ 1–4: metaphysica arg.; 5: physicum arg.

II. ANTHROPOLOGICA.
- A. ex homine *singulari*:
  - 1. ex *origine* animae humanae
  - 2. ex *vita* animae humanae
    - *a.* intellectus (ex *vero*),
    - *b.* voluntatis (ex *bono*),
    - *c.* utriusque (ex *beatitudine*).

→ arg. metaphysica, psychologica.

- B. ex *collectivitate* hominum
  - ex *universali consensu*
  - *a.* stricte orali,
  - *b.* figurativo.

III. THEOLOGICA.
- 1. ex testimonio *verbali*:
- 2. ex testimonio *reali*:
  - *a.* per prophetiam,
  - *b.* per miraculum

→ argumenta moralia utpote ex auctoritate.

The student acquainted with this question of the *Summa* will immediately recognize under Part I of this scheme the list of St. Thomas' arguments. Parts II and III represent other familiar sources of modern theistic arguments.

The foregoing account will serve to show that the work is not simply a commentary on the *Summa*, nor yet a free recasting of its matter into a modernized form. It combines the merits of both these features. It is the *Summa* explained, adapted, developed, and supplemented. The mind of St. Thomas is exhibited as reflected in the mediæval *Summa*, but the effort is made to present it as the author conceives it would be if the *Summa* were written to-day.

As regards Dr. Janssens' attitude on the questions agitated in the schools, it may here be said that he holds a middle path both on the side of quantity and quality. The discussion of these vexed questions does not take up an undue share of his pages. His style and temper are even and calm, and his opinion shuns extremes. Rejecting alike the *praedeterminatio physica* and the *scientia media*, he maintains that the sole medium of God's prescience of future contingencies is the *Divine Eternity*.

The two goodly volumes represent more matter than can be surveyed in the average seminary course of theology. But they will prove of great value as helps to the mastery of the *Summa*. Those who study them will, no doubt, cherish the hope that their author will continue to comment on the subsequent questions of the Master, and especially may reach those questions which are pertinently philosophical. The strictly theological portions of the *Summa* have been explained and developed very often, but the philosophical questions, the anthropological and ethical, still await such a treatment as Dr. Janssens has devoted to the beginning of the *Summa*. F. P. S.

REQUIEM MASS in D Minor. By H. G. Ganss. Op. 29. New York: J. Fisher & Bro.

FAITH OF OUR FATHERS. A Catholic Hymn for the Twentieth Century. Words by Father Faber. By the Rev. H. G. Ganss. Same Publishers.

Father Ganss continues to place the musical repertoire of our churches under obligation to his well-recognized ability as a composer of graceful, dignified, and withal not difficult music for the choir. The *Requiem Mass* is an endeavor to supply the "crying want," so widely

experienced, of a simple four-part Mass, which shall be new and novel, melodious within limited lines of difficulty, and ecclesiastical in tone. We consider the present *Requiem* devotional, gracefully melodious, and very well adapted to meet the want just indicated. The *Faith of Our Fathers* is slightly anticipatory in character; it is devotional, is very short—a hymn, as its title indicates—and is absolved in one page of octavo size.

HISTORY OF THE CIVIL WAR, 1861–65. Being Vol. VI of History of the United States of America under the Constitution. By James Schouler. New York: Dodd, Mead & Co.

In this volume—the sixth of the series—the author has reached the goal of his long effort. In the 633 pages of text, he has so apportioned space for his narrative as to subordinate "battle details still in controversy, and the arithmetic of slaughter, for the sake of bringing out clearly the drift and purpose of successive campaigns and the traits of different commanders, and . . . to present the political and social progress of this grave epoch, and the variations of our public opinion, in the course of what, after all, ought to be deemed the bloody culmination of a long political feud of sections." The several warm tributes paid to the abilities, fairness, and devotedness of Chief Justice Taney help largely to assure the Catholic reader of the impartial spirit with which the author has striven to tell his story. We regret, however, that room was not made, in his necessarily condensed narrative, for an expression at least of doubt in the justice of Mrs. Surratt's condemnation. It can scarce be a matter even for doubt in our day, that the execution following upon that condemnation was simply a judicial murder.

PRAELECTIONES JURIS CANONICI quas juxta ordinem Decretalium Gregorii IX tradebat in Scholis Pont. Seminarii Romani Franciscus Santi, Professor. Editio altera emendata et recentissimis Decretis accommodata, cura Martini Leitner, Dr. Jur. Can. Vicerect. Sem. Clericor. Ratisbon. Lib. I-V.—Ratisbonae, Neo-Eboraci et Cincinnati: Frid. Pustet. 1898-1899. (Five books bound in two vols.)

The past year has brought us the last two parts or volumes of P. Santi's newly revised work on Canon Law, which Dr. Leitner undertook to edit in 1897. To appreciate the improvements of the present

revision it would be necessary to compare it with the original, of which a second edition was published in 1892, seven years after the author's death. Dr. Leitner not only corrected many things in the *Praelectiones* of Father Santi, and brought them up to date in the matter of Pontifical and Congregational decisions, but added also a considerable amount of new matter calculated to clear up different vexed questions of judiciary and penal legislation. The fourth and fifth books, which have been issued within the past twelvemonth, are notably enriched in this respect, the chapter *De Censuris* having been almost entirely rewritten, with a view of facilitating the execution of the more recent Pontifical decrees on the subject.

In its general scope the work is sufficiently well known to dispense us from here giving an analysis of its framework. We miss the much desired alphabetical index which was promised in the preface to the third book, and the practical importance of which no one who is required to refer to such a work for casual information will be likely to underrate. As a class-text the work must be used with considerable discrimination under the direction of the professor; and for students in the seminaries of missionary countries a shorter compendium, such as Dr. Meehan, of Rochester Seminary (U.S.A.) has recently sought to supply, is preferable. Dr. Meehan's book is not free from defects; but he has paved the way in the right direction; and a thorough revision which calls for pruning as well as some additions and corrections, will give us what is most needed for the student of Canon Law in our theological schools in English-speaking countries.

Recent Popular Books.[1]

DESTRUCTION OF ANCIENT ROME: Rodolfo Lanciani. $2.50.

All of this author's books might be included under this title, for none is free from tales of that wanton and unremembering destruction which Latin Europe amiably attributes to Northern tribes, coining uncomplimentary adjectives to perpetuate the tale. This volume shows that the Romans, even down to the present day, not only profited by such ruin as the barbarians caused, by making lime or rubble of any unprotected stone, sculptured or dressed, but themselves tore down ancient structures to obtain material to build others to their own glorification or comfort. As an archæologist, the author does not approve such conduct in any one, howsoever august, and he plainly expresses his distaste. The book is not intended for young readers.

DOMINION OF DREAMS: Fiona Macleod. $1.50.

It is necessary to remember the title of this book, even in considering its erratic style, in which archaisms and flat commonplace are interspersed with passages exquisitely poetic. The stories are vague, disquieting, not wholesome for unformed readers, and too self-conscious to be agreeable to those who dislike to see an author obscure his work by sketching his own portrait on the canvas occupied by his characters.

FOR THE FREEDOM OF THE SEA: Cyrus Townsend Brady. $1.50.

The English and American heroes of this book are the sons of one mother, and are officers in the navies opposed in 1812. Both are brave, but the author resolutely insists that the reader shall keep his sympathies for the American, and is at first almost too furiously partisan for good taste, but not, perhaps, for the benefit of the young readers whom he chiefly aims to attract. In spite of its faults, the story is moving and exhilarating, and in the closing chapters its partisanship becomes simple patriotism. Its energy of style is remarkable.

GOODNESS OF SAINT ROCQUE: Alice Dunbar. $1.25.

Brief, simple stories of creole sentiment, following good models both in style and in method. The author is the wife of the poet of the same name, but the work has no characteristics peculiar to her race, but clearly indicates sufficient skill to handle less hackneyed topics effectively when she may choose to undertake the task.

IN CAP AND BELLS: Owen Seaman.

Excellent parodies and imitations, many of them combining satirical exposition of current folly with thrusts at some author's foibles, compose this book. The writer is a contributor to *Punch*.

INNOCENTS ABROAD: S. L. Clemens. 2 vols. $6.25.

After thirty years of existence as a subscription book and in cheaper editions, this work now appears in a costly form with a fine portrait of the author and good pictures, and it is to be followed by his other books until the edition is complete. Other cheaper editions will succeed in a few seasons and all will be prefaced by the laudatory introduction contributed to this volume by Professor Brander Matthews. The author's recent display of extraordinary business honesty and energy in retrieving his fallen fortunes justify very strong praise of his personal character, but it is his weakness to despise, without distinction, everything which he was not taught in infancy, and his contempt for "Christian Science," attested miracles, and the spirit of chivalry rest upon this common basis, and are expressed with equal fervor. His humor respects nothing, is often disagreeable, and sometimes nauseating, and spoils even his "Joan of Arc" which he means to be pathetic.

JOHN BROWN: Joseph Edgar Chamberlin. $0.75

This history is as impartial as intention can make it, but is curiously lenient towards one who consciously committed treason and murder and suffered the legal penalty for one of his crimes. The author's view of national questions is broad and devoid of partisan feeling. The book is one of the "Beacon biographies," and contains a portrait of Brown which is a biography in itself.

KNIGHTS OF THE CROSS: Henryk Sienkiewicz. First Half. $1.00.

This author has evidently begun another series of novels intended to cover an eventful period of history, for the story ends leaving the very young hero mourning over the death of his wife, a victim of the Knights of the Cross. The scene is Poland and the action begins in 1395, about the time of Queen Hewigia's death, and occupies but a few months, but these are full of adventure. The Pollsh author naturally paints the Teutonic Knights very black, and, Catholic although he is, makes his Catholic ancestors rage against military

[1] The prices given are those for which the books will be sent by the publisher postpaid. The best booksellers in large cities grant a discount of twenty-five per cent. except on choice books, but the buyer pays express charges.

All the books herein mentioned may be ordered from Messrs. G. P. Putnam's Sons: New York; Henry T. Coates & Co.: Philadelphia; W. B. Clarke Co.: Boston; Robert Clark: Cincinnati; Burrows Bros. Co.: Cleveland; Messrs. A. C. McClurg & Co.: Chicago.

monks in far stronger language than Scott allowed Cedric to employ against the Templars, but he does not paint the Poles as doves or as lambs, but as very brave savages not yet thoroughly converted. The "Second Half" of the authorized version will be published immediately.

LEGIONARIES: Henry Scott Clark. $1.50.

The author holds the scales of approval so evenly between the Union and Confederate characters in this story of Morgan and his men that neither side can be displeased, and the incidental summary of the causes leading to the temporary division of the Republic is really admirable. Impartiality is all that especially distinguishes the book from the early "war-novels."

LIFE OF WELLINGTON: Sir Herbert Maxwell. 2 vols. $9.00.

This authoritative history of "the last great Englishman" is based on the material collected by the second Duke, and is better proportioned than the numberless little biographies published since the first Duke's death, or the military history which appeared during his life. His services in India and the Peninsula are narrated at length, and his reformation of the army is carefully described. His political career and his quiet scorn of the demagogue and his dupes are related with sympathy, but not always with approval, the course of years having shown that the masses are better than the Duke thought them. The volumes are well illustrated.

LIGHTS OF SCARTHEY: Egerton Castle. $1.50.

The action of this story begins during the period when exiled French royalists were using England as a theatre for conspiracies in the interest of counter revolution, and the hero loses his heart to a lady who seeks refuge in his father's house. After the failure of her schemes, he returns to England, and twenty years later is enthralled by one of her twin daughters and marries her. The girl finds him dull, falls in love with a smuggler to whom her sister is betrothed and endeavors to win his affection. The smuggler repulses her, is captured in the effort to return her to her husband, refuses her offered aid to escape from prison and is hung. Returning to herself after temporary insanity, she finds her sister dead, and is forgiven by her husband whose love is unconquerable. Such affection is possible, but few authors would leave such a shining mark without flinging a stone or two, and Mr. Castle does not toss one small pebble.

LITTLE JIM CROW: Clara Morris. $1.25.

Eleven stories amusingly and cheerfully written, including among them two vivid studies of childhood. All have appeared in newspapers or magazines during the last ten years.

MEMOIRS AND CORRESPONDENCE OF LORD PLAYFAIR: Wemyss Reid. $4.50.

The editor's stern and praiseworthy determination not to descend to personalities has left these memoirs quite free of anything disagreeable, but the unceasing effort to produce this effect has made the chronicle almost dull. Lord Playfair's life, both at home and in the United States, was passed among the best men of his time, and although his stories and reminiscences may lack vivacity, they are neither frivolous nor insignificant. He was one of the few Englishmen Americanized by marriage.

OUR FOES AT HOME: Herbert H. Lusk. $1.00.

Papers on economic subjects carefully stating and fairly meeting the theoretical objections to State ownership of railways, lighting and heating agencies, and State conduct of banks, but not giving anything like a complete exposition of the difficulties arising from the adoption of these theories in New Zealand and Australia. The reader is expected to believe either that politicians will suddenly turn virtuous when political offices are multiplied an hundred fold, or that all selfish financiers, now manipulating the terrestrial sources of heat, light, and motion will sink into torpor as soon as State ownership becomes a reality. If he can believe both, so much the better for his placid acceptance of this book.

PRAISE OF GARDENS: Albert Forbes Sieveking.

This volume is better adapted to the uses of those whose gardening is purely imaginary than to those of the actual tiller of the ground, the author having collected descriptions from all sources and laid even fiction and poetry under contribution. An historical sketch with many curious illustrations follows the selected passages, and gives the volume some practical value. As a treasury of unfamiliar quotations and quaint learning it is an excellent appendix to the little group of "Garden" books issued last year and widely read.

ROSE ISLAND: W. C. Russell. $1.25.

The title is the heroine's name; the story is one more of the author's tales of mutiny, with a heroine as brave as the hero, but it is more condensed than most of Mr. Russell's work, the descriptive passages being few and brief, and the villain is an enormous negro whom the heroine kills.

ROYAL NAVY: William Laird Clowes. Vol. IV. $6.50.

This volume is devoted to the minor operations from 1763 to 1802; the civil and military history of the navy from 1793 to 1802; and the voyages and discoveries from 1763 to 1802, and it contains the tables of losses from 1775 to 1802, so that it is virtually a skeleton history of the navy during the entire period, reviewing the major operations described in Volume III. The great number of actions with fleets of four

hostile nations and with privateers, enable the editor to lay down some general principles, and he improves the opportunity. The perfect fairness and impartiality set up as a standard in the beginning of the work are carefully maintained, and a new portrait of Nelson and twenty-nine other photogravures, with small pictures, maps and plans illustrate the book, which is to be completed in six volumes, instead of five, as at first announced.

SHAMELESS WAYNE: Halliwell Sutcliffe. $1.50.

The hero's shamelessness consists partly in drunkenness, partly in neglect to revenge the death of his father, foully slain in a feud. In the end he returns to sobriety and devotes himself to what he regards as filial duty. The story presents a stage of civilization which undoubtedly lingered late in remote English countries, and the coldly murderous temper of all characters takes possession of the imagination.

SMITH BRENT: Waldron Kintzing Post. $1.50.

A story of 1812, introducing an old sailor who fought with Paul Jones, and has opinions in regard to modern innovations although devoted to the theory that, man to man, the American is the Briton's superior. The hero, like Mr. Brady's, is of good family and well-bred, differing from the greater number of his brethren in other novels of this period, and war and battles are parts of his life story, and are so treated. The book is the best of its kind issued this season.

SOPHIA: Stanley Weyman. $1.50.

A story of the teacup times of hood and hoop, of Fleet marriages and of the days when a young woman's family still controlled her as Lady Jane Grey was educated. The heroine narrowly escapes being entrapped by an Irish fortune-hunter, and her brother is almost betrayed into marriage with an adventuress, but in the end both are happily mated, and the mercenary sister who has hoped that they would forfeit their inheritance by imprudent alliances is thwarted. The difficulties of travelling; the popular superstitions in regard to small-pox, and various passing phases of society are ingeniously described, and the book, like its immediate predecessor, indicates that England rather than France is its author's proper historical field.

STORY OF RONALD KESTREL: A. J. Dawson. $1.00.

The hero's initials appear to be intended to suggest a portait, and three London publishers, very slightly disguised, appear in the plot. Ronald Kestrel comes to London after a career as a colonial journalist and story-writer, makes a brilliant reputation by the novels which he brings with him, and then finds himself stifled by his surroundings and unable to write, but recovers his skill when his wise wife takes him back to Australia. The publisher and the magazine editor who are his devoted friends are not to be taken as portraits of those controlling the author whom he represents.

TENNYSON, RUSKIN, MILL, AND OTHER LITERARY ESTIMATES: Frederic Harrison. $2.00 (net).

The author's well-known tendency to entire independence makes this book unique, but no one is less peremptory or dictatorial and those who disagree entirely with his opinions may read him with pleasure. Arnold, Symonds, Freeman, Froude, Gibbon, Laudor, and Keats, English Prose, and the hitherto nameless but always unpleasant "Book Trotter" are his subjects. Not being a Catholic, his two papers on Gibbon, and those on Froude, Mill, and Ruskin do not condemn or praise on Catholic grounds, but it is amazing to see how very little remains of Mill's most widely read work after his analysis of it.

VASSAR STORIES: Grace Margaret Gallaher. $1.25.

The college girl appears in these tales as student, as tenant of a room, as ambitious seeker for honors, as follower of that burlesque of business, college journalism, as cheat, in short in some twelve of the aspects in which she may present herself to her mates. The intense self-consciousness of the girls is their most noteworthy characteristic, and in this they resemble the American female collegian as she appears in the pages of her graduate elder sister. Good or bad, studious or athletic, honest or deeply deceitful, she is incessantly occupied in wondering what others think of her.

UNWRITTEN LAWS AND IDEALS OF ACTIVE CAREERS: Sir Edward Malet, Lord Monkswell, Rear Admiral Penrose Fitzgerald, Mr. Augustine Birrell and fourteen others.

The object of this book is to show that in every profession and business the universal ethical principals are supplemented by a minor code which must be followed unless a man would disgrace himself and his calling, although no one beyond its limits will justly appreciate his conduct. The article on "The Clergy" being written by an English Protestant, is of little value, but law, medicine, teaching, both in the university and in the preparatory school; the diplomatic, parliamentary, military and naval careers, banking, music, architecture and art are considered in one or more phases, and the general tendency of the whole is to enlarge the reader's ability to put himself in his neighbor's place.

UNDER THE SJAMBOK: George Hanaby Russell. $1.50.

The author's apparent intention is to show the Boer as the Uitlander finds him, *i. e.*, as tyrannical, ignorant and cruel. His art is not quite equal to giving the picture the air of actuality, but so many of the incidents are historical that the story has some actual value, aside from its use as

showing the opinions entertained by many English settlers in the Transvaal and the Free State. The reader is not compelled to adopt them because he knows of their existence.

V-A-S-E AND OTHER BRIC-A-BRAC: James Jeffrey Roche. $1.00.

Humorous and satirical verse with a very few grave pieces are included in this book, the only American volume of verse not either serious or written to accompany pictures appearing this season. The latter part of the book is occupied by the verses of Mr. Calvin K. Branigan, Scotch-Irish bard, and amateur yachtsman. One poem, "The Newest Journalist," is somewhat errant in its theology, but shows a rude sense of human justice.

WHAT IS GOOD ENGLISH AND OTHER ESSAYS: Harry Thurston Peck. $1.50.

The author, a professor of Columbia College, is much addicted to the employment of "human," "temperament," and similar watchwords of the foggy school of criticism, and his own English is a mixture of polysyllables and "words that are not words." The minor essays resemble the first in style, and their criticism of French and English authors is no more worthy of study than the preliminary criticism of style.

WHITE TERROR: Felix Gras. $1.50.

The title of the third volume of the series begun with "The Reds of the Midi," speaks for itself, and as the ending of the two life-stories partly told in the earlier volumes, the book is interesting, but taken separately it is less impressive than either of them, and should be read only by those familiar with them. The author does not marry his peasant-hero to his aristocratic heroine, but sends her, heart-broken by the report of his death, to a convent, and brings him home from the wars, cheerfully unaware of the love that he has inspired, and content to live to a great age relating his youthful adventures with great vivacity. A wonderfully ingenious preface condenses the story of the first two volumes, and adds one more figure to the group of French schoolboys found in recent fiction. He is anything but a model for pious youth, but the novel is not written for small children, and he is extremely droll.

WORSHIPPER OF THE IMAGE: Richard Le Gallienne. $1.25.

The oft-repeated romance of the man who bestows his love upon a statue, neglecting his wife, is here related with a few additional particulars. The author tells the story in such a way that the element of fatality is hardly evident as an agent in producing the final tragedy, the chief character being a wilful, willing sinner, and so poor a creature that the reader can hardly lament his vagary.

Books Received.

ST. AMBROSE. (The Saints.) By the Duc de Broglie, of the French Academy. Translated by Margaret Maitland. With a Preface by G. Tyrrell, S.J. London: Duckworth & Co.; New York: Benziger Brothers. 1899. Pp. ix—169. Price, $1.00.

THE GOSPEL ACCORDING TO ST. MATTHEW. By the Rev. Joseph Rickaby, S.J. (Scripture Manuals for Catholic Schools. Arranged with a view to the Oxford and Cambridge Local Examinations. Edited by the Rev. Sydney F. Smith, S.J.) London: Burns & Oates; New York: Benziger Brothers. 1899. Pp. vii—254. Price, 95 cents.

IN THE BRAVE DAYS OF OLD. Historical Sketches of the Elizabethan Persecution. By Dom Bede Camm, O.S.B. *Permissu Superiorum.* St. Louis, Mo.: B. Herder; London: Art and Book Company. 1899. Pp. xi—194. Price, 70 cents.

THE SIFTING OF THE WHEAT. A Tale of the Sixteenth Century. By C. M. Home. *The Same.* 1899. Pp. 232. Price, 70 cents.